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Vol. LX.

Boston, Wednesday, January 10, 1883.

No. 2.

## Zion's Herald.

PUBLISHED BY THE  
Boston Wesleyan Association,  
39 Bromfield Street, Boston.

BRADFORD K. PEIRCE, Editor.  
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist  
Episcopal Church are authorized agents for their  
locality.  
Price to all ministers, \$1.50 per year. All  
other subscribers, \$2.50 per year.

Specimen Copies Free.

### "BREAK, BREAK, BREAK."

(An Imitation.)

BY MYRA A. GOODWIN.

Break, break, break,  
Around me, life's bitter sea,  
For a Rock in the midst of waters  
Its shelter has offered me.  
Oh, well that this Rock has risen,  
That here I can sweetly hide  
In a cleft by Love's passion riven,  
Away from the storm's dark tide!  
Oh, why will blind souls go down  
With this beacon piercing the night,  
When it takes but a look at an outstretched  
To lift them into the light?  
Break, break, break,  
At the foot of this Rock, O sea,  
For your heats but hasten the glorious day  
That is coming soon to me!

### ENOCH'S LONG WALK WITH GOD.

BY REV. L. R. DUNN, D. D.

Far back in the very twilight of the world's history, this eminent servant of God looms up before our wondering eyes, bright and clear as a star of the first magnitude. The notices of him in the Bible are but few; but they are all-comprehensive and important. He was the son of Jared, the father of Methuselah, and the great-grandfather of Noah. The record of his life is simply that when he was sixty-five years old, he begat Methuselah—the longest-lived of the patriarchs—and then for three hundred years after, walked with God. He did not reach the great age of his contemporaries, nor of his descendants. His obituary notice is, perhaps, the shortest on record: "And Enoch walked with God; and he was not, for God took him." Indeed, this is rather a translation notice than an obituary. For Enoch did not even "see death." Nearly thirty-five hundred years pass away before any other notice of him is given in the divine Word. Then we read in the eleventh of Hebrews, in that grand galaxy of heroes and saints: "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony that he pleased God." Last of all Jude says of him: "And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints," etc. Thus he is presented before us as a son, a father, a saint of God, maintaining a walk with God three hundred years, and as a prophet foretelling the coming of Jehovah-Christ. So prominent a character as his could not escape the notice of the early nations of mankind. Hence Eusebius, quoted by Eusebius, says that "The Babylonians consider Enoch as the father of their astrology, and allege that he is the same whom the Greeks called Atlas, who from his profound skill in natural objects, and particularly from his discoveries in astronomy, was said, hyperbolically, to sustain the heavens on his shoulders."

We know nothing of his life during his first sixty-five years—whether he walked with God from his childhood, or whether at the period referred to there was a great crisis in his history and a wonderful transformation in his character. The probabilities are, however, that he walked with God from his youth. His name means "dedicated," and probably his parents early dedicated him to the service of God. Centuries before this a broad line of demarcation was drawn in the days of Seth and Enos

between those who called themselves by the name of the Lord, and those who did not; and when the parents of this man of God named him, they indicated in his name his devotion to the Lord. But the points which most interest us are, his long walk with God, and the question, "Can we walk with God the rest of our days?" It has been thought by many that the time in which Enoch walked with God was peculiarly favorable. There were, indeed, some things that favored this. The whole world was at rest—the hush of God was upon its hills and valleys, its mountains and plains. Very probably Enoch was a shepherd, pasturing his flocks amid these sublime solitudes of nature, and communing with God through His wondrous works in the heavens and in the earth. But there were other things not so propitious. As yet but few communications had been made from God to man. The story of the creation, the fall, and the promised redemption, had come to him directly from Adam; but many things, doubtless, were, to his mind, involved in inextricable mystery. Then the whole earth was beginning to corrupt its way before the Lord, and in a few centuries the wickedness of man became so great that the Lord purposed to destroy him from the face of the earth, and for this purpose sent the flood of waters upon it. So that he did not maintain this walk without a struggle. Many of his surroundings were of the most unfavorable character; and yet, all through those three hundred years, he walked and talked with God. So we may walk with Him amid all the corruptions around us. Not only so; there was given to him the "testimony that he pleased God." How this testimony was given we may not know. Perhaps God spoke to him as He did to Abraham and Moses, face to face, and gave him this witness, this assurance. But whatever method God chose to employ in giving him this evidence, he had it, clear and undoubted, before his translation. And then, at the close of that three-hundred-years walk, he was translated. How, or where, does not appear. There is only one other instance of translation recorded in the Bible, and that was when the chariots and horses of fire came for Enoch. Is it not probable that in the same way Enoch went up to God? That the chariots and horses of fire came for the deathless patriarch, as well as for the deathless prophet, and that he was borne upward in the sight of many of the godless inhabitants of his age and country? He may have been thus translated to show to the antediluvians that there is another state of being, another world. Thus, in each of the three dispensations, God has given ocular demonstration to man of the existence of a future world and a future state. Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the Christian, have ascended up to heaven before eye-witnesses. And so the saints of all the ages have representations of what their glorified bodies will be after the resurrection.

But may we walk with God as Enoch did? Certainly we may. But not in our own strength, or in an unregenerate state. In order to walk with Him there must be harmony and agreement. For "how can two walk together except they be agreed?" There must also be mutual love. This love begins with God. "We love Him because He first loved us." God says, "I love them that love Me." So the soul dwells and walks in love; and God dwells in and walks with the soul. So the Lord has promised, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." There must be, further, abiding confidence and trust. So Enoch walked by faith, and was translated by faith. So all God's saints "walk by faith." The little child who puts his hand into his father's and walks with him, fears no dangers, has no doubts, no misgivings. To him his father is the

bravest, wisest and strongest of men. So, if we would walk with God, we must become little children in our confidence and trust.

Again, if we would walk with God, we must give Him unqualified obedience. Of only one other person is it said in the Bible that he walked with God, and that is Noah. And when God told him to build an ark for the saving of his house, without any questioning he proceeded at once to do it. When God commanded Abraham to leave his country, and afterward to offer up his only son Isaac, he proceeded at once to obey the divine command. So, if we would walk with God, we must render Him implicit and unquestioning obedience. We could not expect to walk long with any one unless we did and said what would please him. How can we expect to walk with God, if we are disobedient to His commands or distrustful of His promises and providences? But if we have this unshattering faith and unquestioning obedience, we shall walk with God. And how blessed that walk will be! We shall "walk in the light of His countenance." We shall "walk in the light as He is in the light." We shall have by day and by night the testimony that we please God. True, we shall not always have the light of prosperity in worldly things; sometimes our way will be dark providentially; sometimes it will be rough and uneven; but if we are sure we are walking with God, all else will be well. And so we may

"go on not knowing;  
We would not if we might.  
We'd rather walk with God in the dark,  
Than to walk alone in the light;  
We would rather walk with Him by faith,  
Than to walk alone by sight."

Yes, we may walk with God as did Enoch. Not so long, it is true, but as really and truly as he did. Our privileges are vastly greater than his were, and our responsibilities are correspondingly great. And this walk, beginning at first with feeble and faltering step, will, if we are faithful, become closer and nearer until, with a firm and steady and unflinching tread, we move forward in the path of His commandments. If we walk with God on earth, we shall walk with Him in white amid the glories of the heavenly world. Oh, let us all walk with God during the year 1883! Let us begin the year with God, and while its days, and weeks, and months pass rapidly away, may they bring us nearer and nearer to Him!

"So shall our walk be close with God,  
To calm and serene our frame;  
So purer light shall mark the road  
Which leads us to the Lamb."

### A BIT OF THE COMMONWEALTH.

BY G. G. BUSH, PH. D.

A few weeks ago, near the closing days of autumn, I had the pleasure of a visit to the Deerfield valley and the cheery villages which lie to the north. As we sped upward from Springfield and came within sight of Mount Holyoke, I thought that seldom in any country had I seen more charming scenery. The green valley, the near and distant mountains, the rich foliage still clinging to the trees where sheltered from the winds, the clean-looking villages and thrifty farm-houses, to which was added the glory of an Indian summer sky, formed a very complete picture. Perhaps it had a peculiar beauty for me because my mind was carried back to an October day seventeen years before, when our college class, making the annual "geological excursion," had set out on foot from Northampton, and with the free, exuberant spirits of college boys, had marched along the road that cuts through these beautiful meadows, and having climbed the steep face of the mountain, had been welcomed to the sight of that varied panorama which is worthy to be the pride of New England.

A little farther on, our train passed peaceful Hadley, with its memories of King Philip's war and the patri-

archal form of the regicide Goffe, whose timely appearance gave new courage to the defenders and saved the panic-stricken settlement from destruction; and while we were thinking of this and many other sad scenes belonging to this period of colonial life, and then of the happy changes that two centuries have brought, we were aroused to find ourselves already at our destination at South Deerfield.

It is scarcely possible to set foot in this valley without being reminded of the important part it played in our early history, for here was the theatre of some of the most savage deeds chronicled in Indian warfare. In September, 1675, a captain and seventy-six men, nearly the whole command, while guarding a convoy of grain, became the victims of the Indian tomahawks until far down its course the brook near by ran blood. A plain marble shaft has been reared on the spot where they fell, and not far away, scarcely noticed by the passer-by, a stone slab covers the place of their burial. Nearly thirty years later these meadows were again witness to a most brutal massacre. On a bitter cold night in February, when four feet of snow covered the ground, a large party of French and Indians stealthily approached the village and got within the palisades that inclosed it before the alarm was given. An hour after sunrise, having satiated themselves with slaughter and pillage, they started northward for the Canadas, taking with them over a hundred captives and leaving forty-seven killed and only the church and a single dwelling-house among the burning ruins. Among these captives was Rev. Mr. Williams, whose story is told by himself in the "Redeemed Captives Returning to Zion." Though two years later he and four children regained their freedom, the youngest daughter grew up as an Indian maiden, and, marrying one of the chiefs, became the ancestor of Rev. Eleazar Williams, who some thirty or forty years ago gained great notoriety as the pretended Dauphin of France. The old house which was spared stood until a few years ago, when the owner, with the instincts of a Turk, tore it down. The front door, bearing still the deep marks of the tomahawk that fell upon it that terrible night, has alone been preserved.

In the southeast corner of Deerfield is a beautiful conical peak, known as Sugar Loaf Mountain, which is famed in this region for the fine view it commands; and farther to the east beyond the Connecticut rises Mount Toby, with its cavern, its cascades and glens, and between these, stretching along the river, lies the quiet village of Sunderland. Some ten miles to the north, taking its name from the Green River, is the village of Greenfield. Its spacious streets, wide-spreading shade-trees, comfortable dwellings and beautiful location make it the gem of the Connecticut Valley. It is just such a place as I should with pride point out to the stranger who had often read of, but never seen, the rural New England village. Scarcely more than a mile to the eastward, either from the summit of Rocky Mountain or from the "Poet's Seat," there is a charming prospect of three valleys with their winding rivers, green fields, and picturesque villages, while around near and far are the forest-crowned hillsides and lofty mountain peaks. From these summits, also, one can look down upon the falls where, in the old time of which I have spoken, the brave Capt. Turner, who was afterwards attacked and killed, defeated a large force of the Indians and sent their bodies flying down the rapids. Here, largely through the capital of a former popular governor and the present governor-elect of the Commonwealth, large cotton, paper, pulp and cutlery manufactories—the latter the largest in the country—have been established, and here the city of Turner's Falls has been projected,

and has already reached fair proportions, though its bright brick walls remind one of the new cities of the West. Four miles away at Miller's Falls, embowered among the hills, is another excellent water-power and manufacturing village, which is noted for its beautiful location, and the thrift and enterprise of its people. As we passed from here by railroad to Greenfield, our train skirted Lake Pleasant with its pretty cottages and quiet surroundings—a place that within the past few years has gained an unpleasant fame on account of the character of its summer assemblages.

A few miles to the west of Greenfield, up among the hills, is the town of Shelburne—the most interesting locality in many respects that I visited. If one seeks in summer time for forest shades, or takes delight in such landscape views as can be had on mountain ridges which slope down into cool ravines and then gradually broaden into green meadows dotted with white farm-houses, or wishes to breathe the purest of air, he will find it here. The longevity of the people has, I believe, few parallels. It is said of Nantucket that the people do not die—they pass away; but here among these hills it is rare even that they "pass away"—at least not until very old. That this is not exaggeration I need but give the necrology of one parish for the past five and a half years. In two years and two months there were twelve deaths at the average age of eighty-one years, and for the whole period twenty-four deaths at an average age of over seventy years. It is not necessary to say that the people are temperate and moral; that there is only one candidate for the poor-house (and that because of idleness); that there is not a dilapidated house, and only one that has the appearance of being old, though this region has been settled for more than a century; that the farms look well tilled and with thrifty orchards; that the houses are commodious and tasteful and often elegant; and that here is made the choicest butter and maple sugar—and yet this and much more might be said. Where else in our Commonwealth can we find a town with a like record, or where a more beautiful region than this strip of country which borders the Connecticut?

Dec., 1882.

### TWO WAYS OF BEGINNING.

BY REV. MARK TRAFLET, D. D.

It was in the summer of 1872, and I was on my annual excursion up the old Penobscot, in company with my old fellow tourist, Rev. J. Scott, each with a birch canoe and a competent guide.

After leaving Naticout, and reaching the Rockabema rapids, we had to tramp five or six miles, while the guides poled the lightened birches over the rough water. Re-embarking, we reached, after passing more rough water, the Millinocket stream, up which we paddled two miles to Fowler's carry. Between these two points we were tramping over a highland through the forest, when we suddenly burst into an opening, and saw in the clearing a small log hut, with a barn attached to it. It was a warm day in July, and thirst impelled us to call at the house for a cup of water. Sitting on a bench by the door was a man of about sixty years of age, tall, spare and gray.

After the common salutation of strangers meeting in the woods, we asked, "Can you give us a drink of water?"

"Of course; have some milk?"

"Oh, yes, that's better," was our response.

And, inviting us into the cabin, he brought a pan of something which few of our milkmen deal in. "We asked for water, and he brought forth milk, yea, he brought forth cream in a lordly dish"—a real tin pan.

Seeing no woman or signs of one about the house, I asked, "Do you live here alone?"

"My brother and I," he answered.

"How long have you lived here?" was my next inquiry.

"Over thirty years," he replied.

We had evidently struck a rich lead, and as the birches would not be up for some time, we decided to practice a little mining, and so proceeded to draw out this singular anchorite, and get at his history. As love is the great primal force on this mundane, I expected to find at the bottom of this mine a jilt and a withered heart.

"Well," I said, "this is an out-of-the-way place, and it seems to me you must be rather lonely here."

"Oh," said he, while an automatic smile flitted over his rough features, "we get along. Charles and I don't quarrel."

Ah, thought I, there was a disagreement—some sharp words and a parting forever. Poor fellow! Not an honorary member of the disappointed club.

"Where were you from?" I asked as indifferently as I could assume.

"From Bangor. I was born in Bangor, me and brother Charles."

"Bangor?" said I; "why, that is my birthplace, too!"

He started and looked hard at me, but before he could speak, I asked, "What is your name, please?"

"My name is W—," he answered.

"Any relation of the tailor W—?"

"He was my father," he said.

"Why," said I, "I remember him in my boyhood right well, and his boys too."

"What's your name?" he now anxiously inquired.

"Trafton," I replied.

"What," said he, "son of Major Trafton?"

"Yes," I said.

He jumped up, put out his hand to take mine, saying, "It's Mark, and I am Tom. We were schoolmates together; we were just about the same age, you and I. Why, I remember you when you was apprentice to Davis & Weed to learn shoemaking. Well, that's curious, that we should meet here in the woods. What do you do now—shoe business?"

"No," I said, "I am a Methodist preacher; have been for forty years."

"God bless me!" said he, while the tears filled both his eyes and mine. "Why, how well I remember you! A preacher! Yes, you were a steady boy—people said so; you went to school, you minded your parents, you didn't lie, nor swear, nor drink rum; you went to church. Why, how often I've seen you on training days blowing a clarinet in the band of Capt. Mayhew's artillery. Well, I did everything bad. I ran away from school, I lied, and swore, and drank liquor, and became a drunkard, and now here I am, and there you are."

Poor fellow! I drew from him afterwards that his object in coming to this remote spot was to fly from the tempter, the rum-seller. But alas! who can, in this manner, escape from these heartless ghouls? A hotel was opened at Naticout, ten miles below, and W— had no power to break the fatal spell.

I stopped at his cabin again the next year and found him alone. Charles had left him, and a merchant of Bangor had purchased the township and demanded of W— \$100, or to leave his poor home. I promised to see the gentleman and intercede for my old schoolmate, which I did, with what result I have never learned. My young readers, do not forget that there is a right and a wrong way in beginning life.

Let us serve God in the sunshine while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes. — P. W. Fisher.

**HOW LONG DOES IT TAKE?**  
BY REV. W. T. WORTH.

During the progress of a revival not long since, a special blessing rested on one Sabbath-night service. At its close four persons were seeking Jesus with evident earnestness. The interest was such as to make a second service appropriate. Among those who remained were a young couple, the wife already a Christian, and the husband an avowed and daring skeptic. Without knowing his state, I conversed with him while many were retiring from the first meeting.

In reply to the first question, he said, "I don't know what to think. My mind is in a tangle!" I said, "Why not come with us, and let Christ do in your heart the work He wants to do?" He replied, "I have queer and odd notions concerning some of these things." "Never mind," was the reply, "if they are queer. If they prove to be right, you can keep them; for God takes from us nothing of value. And if they are wrong, you wish to be free from them, don't you?" "Yes," said he, "I do. But I don't know about the doctrine of Christ's divinity. I have grave doubts." "Never mind, come and have them dissipated." "But," he replied, "you would not have me come as I am, with no more feeling than I have?" "Yes, I would," I replied. "Come without great feeling; but come as an honest seeker for light." "I will," said he; and in a moment he was at the altar. I gave him brief directions, and prayerfully left him with the Lord, knowing that He only can help such a struggling, benighted soul.

After prayer, I said, "What is the result?" "Well," said he, "I have no light. I don't intend to say that I have until I know it. To tell the truth, I don't believe the Bible is God's Word!" I thought that then it would be proper for me to say, "What is your opinion of the influence of the Bible wherever it is accepted and followed?" "Oh," said he, "unquestionably good." "Then does not that afford you a wide enough place to stand in now?" "I declare," he answered, "I never saw it in that light." He was now facing the east, and the gray of dawn had come.

I proposed that we pray again, with special reference to his case (for the others had already testified that Jesus had answered them), and with special prayer for the death of his doubts. While we were uniting in pleading, I whispered, "How is it now?" "Oh, the light is coming." "Confess it then," I answered. As soon as he arose, he said, "My friends, I cannot say that I have found Jesus; but I have found light, and I mean to hunt for more." How much more he had already found than he knew!

So he continued until Tuesday, when, at the family altar, I believe, as he and his wife were praying, the peace of God came into his soul. In the service that evening he said: "Sunday afternoon I had an open Bible before me, and I was ridiculing and blaspheming it. When I went to the altar Sunday night I had no more idea that it would amount to anything than I have that I shall die a moment hence. But what a change! The Book I was blaspheming is now my guide, and its promises are now the comfort of my soul." So he has gone forward, step by step, until he stands in the church now, an acceptable and useful member.

This incident has at least two lessons. Shall I give you a hint as to what they are? Oh, my fellow-tourists, the soil you till is hard and unfruitful, you think. You despair of any sheaves. How do you know you are right? That man in shop, or office, or store, by your side, who takes delight in "blaspheming that holy name by which you are called," may be closer to the kingdom than you think. That Christian wife's heart was riven with keenest anguish

(Continued on page 8.)



## Miscellaneous.

## "THE PROBLEM OF HUMAN LIFE HERE AND HEREFTER."

BY PROF. W. C. STRONG.

[Concluded.]

Again, this author argues, from the structure of the human ear, that the Wave Theory is false. In the first place, he declares that plates and membranes have a single normal note of vibration, and that the same plate or membrane cannot be made to vibrate by sounds of differing pitch. Applying this theory to the tympanic membrane of the ear, he says that it would be impossible for us to hear, according to the established theory of sound, inasmuch as the tympanic membrane can only be made to vibrate by sounds of very nearly the same pitch. A simple experiment will show how foolish this argument is. Across one end of a paper tube stretch a thin membrane of any kind. To the centre of this membrane, cement a very small mirror. The sunlight reflected from this mirror to the wall of the room will show to the eye any movement of the membrane. On speaking at the open end of the tube, the membrane will be found to vibrate to every possible sound, and the movement of the spot of light will show that the vibrations of the membrane are entirely different for sounds of different pitch. The writer has succeeded in making all this perfectly evident with a membrane less than a quarter of an inch in diameter, or not far from the diameter of the tympanic membrane of the ear, though a larger size is more convenient. In connection with this argument, the author points out the fact that a person can often hear, and distinguish from one another, a dozen different sounds occurring at the same time, as in the case of a chorus or an orchestra. He argues, therefore, that, according to the Wave Theory, we must, in this case, suppose that a dozen different series of waves are clashing along the auditory canal at the same time—a manifest impossibility. The truth is, there are not a dozen different systems of air waves in the case supposed, but only one such system, into which, by composition of wave motion, they are all combined. In this single series, however, the effects of all the different series are perfectly preserved, so that the effect of each is distinguishable in the resulting sound. How this composition is effected can easily be explained by a diagram. For fuller information, the reader is referred to any good work on sound.

The misstatements and denials, in this work, regarding matters of fact, are very numerous. The author boldly declares that "writers on sound never even named the mobility of the air as a factor in the production of sound." The fact is, Tyndall, in the very work from which this author makes frequent quotations, does refer to this very thing in no less than three places, and introduces experiments to show its effects. The same is mentioned by others, and even in some elementary text-books. He states that, in undulatory motion of any kind, there can be no forward movement of the particles constituting the wave, when, as every school-boy knows, in the propagation of sound, the air particles move to and fro in the direction of wave motion. The works on sound from which this author quotes are often garbled, or quotations are misapplied. For example, the author represents Tyndall and Helmholtz as teaching that sound and water waves are "precisely similar." What they do teach is that they are similar with regard to the points of which they are speaking, but both subsequently point out most important differences. The author takes Tyndall to task for illustrating how the sound waves are propagated in air by a row of glass balls placed in a groove, because, in the illustration, mobility is neglected. This is a good example of a large class of quotations, which are of no credit to the author. Often in science-teaching a familiar illustration must be chosen, or some part of a theory left out for the time. The method of procedure then must be by addition and correction. In all such cases, the teaching must not be judged of by a particular part, but as a whole. Wilford objects to the glass-ball illustration in his closing chapter among what he chooses to call his strong arguments, while the illustration itself is among the first used by Tyndall in his work on sound. This is only one of the many perversions and misrepresentations which this author is guilty of. One has but to read his work along side of those of Tyndall and Helmholtz to find how insignificantly little it is in comparison.

Notwithstanding the immense pretensions of this author, it is easy to discover that he is ignorant. He is

ignorant with regard to the very matters under discussion. It is not best to inquire whether, in all cases, this ignorance is real, or otherwise. He entirely fails to understand the Wave Theory of Sound, or he would not say there can be no condensations or rarefactions in air unless the air particles move the whole length of the sound wave, or suppose that the path of a point in the wave could be anything else than a straight line. He appears to be in utter confusion as to the distinction between sound and water waves, and the forces which govern each. He asks how the prong of a tuning-fork, moving at the rate of only a few inches a second, can originate waves in the air which move with a velocity of over 1,000 feet, not knowing that the velocity of the fork has nothing whatever to do with the velocity of the wave, inasmuch as the latter is determined solely by the elasticity and density of the air. With regard to other matters, he is equally ignorant. He states that "the steel magnet will not affect in the slightest degree any other body except iron." As it is well known, the magnet affects nickel and cobalt in a similar manner, and bodies of every kind exhibit magnetic properties. He declares that light cannot bend round a corner, or "swerve to the right or the left the smallest fraction of an inch," when, as the tyro in science knows, all the phenomena of diffraction are dependent upon this very thing. But perhaps the most astonishing illustration of this man's ignorance is found in his discussion of the law of intensity of sound. This law is that the intensity varies inversely as the square of the distance. Now, says this acute reasoner, this law is meaningless as ordinarily expressed; for if we use feet as the measure, we get one result, and if inches, quite another. He fails to see that, while the results will differ, the points of comparison will differ also, and when this difference is considered, the results will always agree. The school boy, who meets with the law of intensity for the first time, might be excused for such a blunder, but how is it with this man, who censures and condemns the most distinguished scientists of the age?

But it is vain to cite further examples. The work on sound is truly wonderful for its sophistry, insolence and stupidity. In connection with almost every argument appears some new example of misstatement, false reasoning, or absurdity; and yet, in the midst of all this, the author appeals again and again, in apparent triumph, to his readers to observe that the Wave Theory of Sound is overthrown, and such writers as Helmholtz, Tyndall and Mayer placed *hors de combat*. Really, the Wave Theory of Sound has suffered as little from the attacks of this author as would an iron-clad from the discharge of a shot-gun.

The failure to overthrow or to injure in any way the accepted theory of sound is complete, and it is a failure so marked by charlatanism, sophistry and ignorance as to destroy confidence in anything the author may say concerning Darwinism or Descent. The author appears to have espoused the cause of Christian science, but "The Problem of Human Life Here and Hereafter" must be regarded as more of an injury than a benefit to it. There is a suspicion in some quarters that this book is a practical joke. If such is the case, it must be regarded as quite a success. But as a work of science, it is worse than worthless. To those unskilled in the subjects of which it treats, it will bring only confusion, and to logical men of science only disgust.

## BISHOP SIMPSON.

BY REV. CHARLES PARKHURST.

One of the most eloquent men of an eastern Conference, in discussing the question, "How shall we best develop the capability to preach?" answered with this aphorism, "The best way to learn to preach is to preach." There was wisdom in his epigram; but we should dare to amend and say, that to preach with the best models before us is doubtless one of the best ways to learn to preach. These reflections are suggested and recalled by the experience of this day. We have been privileged once more to listen to the prince of our Methodist pulpit. The church (Wesley Chapel, Washington) was to be rededicated, and it was thronged to its utmost capacity. Bishop Simpson was at his best. The audience became plastic under his touch. We were broken and melted into us wept like a child, and often it seemed to us as if we must cry out to him, Hold! we cannot bear any more! When he ceased, there was the involuntary stir and outburst of pent-up emotions which bespoke the power of his grasp upon us. There is not any demonstration of power to be compared to this. It is the highest art, the noblest achievement. How is he able to do it? What are the qualities and qualifications which make it possible?

Shall I jot down some of the thoughts which came to me as I studied the man?

The first reason which I name as the source of his wonderful pulpit power is negative, but a fact not sufficiently considered. The Bishop is listened to with pleasure and impressiveness because there are not any faults in matter or manner to disturb and repel. It is too forcibly apparent, the moment we consider how much is meant by this. Many of our strongest men in the pulpit mar their efforts by some glaring fault of manner or style; some peculiar intonation of voice, awkwardness of gesture, or unhappy way of putting the truth, perhaps always chiding or scathing their hearers, or lifting up some imaginary combatant that they may show how quickly they can despatch him. But there is naught of this in the Bishop. He is perfectly natural in manner and voice, always seeming to have power yet in reserve. He is never, as Dr. Buckley so aptly quotes from Emerson, in his excellent article on "Extemporaneous Preaching" in the December number of the *Homiletic Monthly*, "like a person under the influence of nitrous oxide, absorbed in his own sensations and indifferent to the sensations of others." At the very start he puts himself *en rapport* with his audience. He has not to overcome some unfavorable impression which he may first make by some peculiarity of manner or method of putting the truth. The first lesson which he taught us, then, as we studied him to-day, was to strive for greater naturalness and simplicity in preaching the Gospel.

Among the positive qualities which give him his unequalled success in the pulpit, we notice, first, an internal fitness. It is the deep, all-absorbing spiritual life of the man which sets all his powers aglow. It is the fire within his own soul brightly burning there, which breaks out to consume and melt others. We do not minimize his remarkable gifts of eloquent speech, when we say that he believes the impression most deeply made on the audience was the unwonted devoutness of the preacher. The second lesson, to be brief, which we learned again for ourselves, was the imperative need of deep personal piety, if we would inspire others with the desire for it.

The next characteristic we notice, as giving specialunction to his preaching, was the fact that it was so particularly biblical. While the Bishop shows easy familiarity with the scientific and metaphysical phases of thought peculiar to this age, and alludes to such unostentatiously, yet his thought is biblical, and from beginning to end the treasury from which he draws is the "one Book." He shows that he is a most close and assiduous Bible student, familiar with the minutest detail of type and incident. The most impressive parts of his sermon to-day were strictly exegetical. He has the rare power of *imaging* scenes of Scripture so that you see them as if thrown upon canvas. It is noticeable, if he speaks of mount, river, man, face, or look, in connection with any event in Scripture, that some most apt descriptive adjective or phrase is linked with it, to carry reality and picturesqueness to the hearer. The third lesson, then, that we learned for ourselves was the necessity of greater familiarity with this one Book, and to bring out of this vividly things new and old for the edification of the people.

The last, because to us the chief, element of his wonderful pulpit power, is because he so magnifies the work of Christ, and so simply, pathetically, lovingly tells the story of redemption. In this we return to the first of the positive reasons noted. It is because Christ is all in all to him that he can so fascinatingly hold him up to others. The passage of Scripture most in mind since the sermon, as the conclusion from his effort, is this, "And I, if I be lifted up, will draw all men unto Me." This is the chief lesson—Christ, lifted before by lips touched with passionate love, shall draw the human heart to Him.

Verger upon fourscore years, so many of which have been given to arduous and constant strain in the service of God in our church, it is a reason for devout thankfulness that he can still teach the ministry so impressively how to preach the Gospel of Jesus Christ. O Time! deal tenderly with this revered father of the church! O God! spare him many years to thrill the church to that deep spiritual life which he has done so much to develop!

## VACATION JOTTINGS.

BY REV. F. A. CRAFTS.

AN EVENING IN THE CREMORNE MISSION. Jerry McAlay was serving out a sentence in Sing Sing State Prison when converted, through the blessing of God, by the efforts of Orville Gardner, Mr. Irwin and others, and immediately began to lead sinners to Christ. As soon as he was permitted to return to New York, his home in Water Street was the scene of a wonderful transformation. Where drunkenness and the foulest crimes had found shelter, the voice of prayer and songs of praise were heard. When his old associates saw what a change had taken place in him, many of them believed in Jesus and were saved. His wife devoted herself to the Lord, and soon there was a band of fearless soldiers of the Cross, making successful raids on the enemy and winning souls to Christ. At length a room was fitted up for a place of worship, and every night it was filled; and now a great multitude of saved souls crowns the work of years.

At length, in view of what God had wrought at the Water Street mission, and the great need of more comprehensive plans to reach the degraded masses of the city, the Cremorne Mission was inaugurated, on the corner of Sixth Avenue and 32d Street, which has been the scene of the triumphs of grace all most every night for several years. As

I entered the room, I found it brilliantly illuminated with electricity, and the seats all supplied with Gospel Hymns, No. 4. A piano was on a low platform at the rear end of the room, at which a young man presided during the evening.

It was Wednesday evening, and the tides of worldliness were surging around us, but here was a company gathered in this humble temple to talk with Jesus. Some were there prepared by walking with God many years to guide others into the shining way, and many who had recently been washed in the fountain; the youth and children were there, with parents who had been saved. The meeting was led by a layman, whose heart the Lord led to leave his printing press for a little while, that he might help to print the name of Jesus on some of these lost ones. He read an appropriate selection—our Lord's parable of the feast, to which men were gathered from the highways and hedges. The season of prayer was preceded by the singing of several hymns. When testimonies were called for, about twenty-five persons responded. Here are some of these testimonies. A young man, the pianist, said: "I came in here about two and a half months ago, and the Lord saved me. I was a drunkard; my lips were full of blasphemy; I was not honest; but now I am trusting in Jesus. I can say, as David said, 'My soul shall make her boast in the Lord.' A colored lad said: 'The Lord Jesus saved me about two months ago. Now I am happy more and more, every day. The best thing anybody can do, is to seek Jesus, for He keeps me from the theatre, from gambling and drinking.' After singing, 'O what shall I do to be saved?' a young man said: 'I came in here six months ago, and was saved, and I bless God that He saved me from the love of rum and tobacco.' A man who was a sporting character twenty-three years ago, said: 'Christ Jesus saved me twenty-three years ago. I thank God for His Word. I am a happy man—a saved man.' He is one of the earnest workers in this mission. One of the helpers, a woman, said: 'I expect to love and serve Him while He gives me breath, and then shall go home to praise Him. I counted the cost and paid the price. My grace has been fully tested, even this week, but I have been kept in peace. As the mountains are round about Jerusalem, so the Lord is round about His people.' Nearly every man and boy who spoke, acknowledged gratefully that they had been saved from the love of rum and tobacco. These enlightened and emancipated souls turn away with loathing from both, as not only the badges of Satan, but the chains with which he binds his captives. How can a man add these fallen ones to break the snare who is himself the slave of the degrading appetite for either? They sang, 'Who is on the Lord's side?' and then invited seekers to raise the hand, and the service closed with a season of prayer for the penitent. The handful of corn in the ear on the top of the mountain already shakes like Lebanon.

## Correspondence.

FROM IOWA.

Christmas-tide is receding, and soon will sink to the ordinary level of the greatest sea of human life. Santa Claus, of course, did not confine his ministrations to Yankee children, but gave himself the widest latitude, so that there were few homes where children and the love of children dwell, which did not present scenes of joyous confusion on Christmas morning.

Dame Nature is giving us another illustration of her uncertain conduct. We had one "right smart sprinkle" of snow, the sleigh-bells jingled merrily for a season, and the mercury sank to sixteen degrees minus for a day or two. Then it suddenly rose, the snow melted, the mud came, it rained, and to-day the process is being reversed. What we will have next week, those mortals who hold over till then may know. "I never knew it so warm at Christmas," has been a common remark for a week. Notwithstanding the warm weather, the Mississippi is almost bridged over at this point, and the ice men are busy harvesting their supplies for next summer's use. The prospect is that they will obtain an abundant supply.

The churches seem to be in a state of hibernation at present. If their activity is to be judged by the meagre published reports, there is remarkable inactivity so far. But perhaps the close of the holiday season, which, like a political campaign, is considered an unfavorable time for aggressive religious work, will be the beginning of more active church work. Next week will be the "week of prayer," during which a great many good people will say, "Oh, yes, there will be union services this week, and of course there will be a house full, so I will not go." So they stay away; and so many practice the same logic, that those union services present a dreary combination of solemn parsons, empty pews, and a few time-worn saints. Such meetings fail on the principle that "what is everybody's business is nobody's business." I therefore move, not that the week of prayer be discontinued, but that each church, in its own church home, have a week of prayer, and I am willing to guarantee better results. Each church will have about as many as all the churches at a union service, and there will be less mechanical routine, more freedom, more praying.

I suppose if the good people of Iowa are praying for anything now, it is that the Supreme Court of the State will decide in favor of the "amendment," which passed last June, forbidding the manufacture and sale of intoxicating drinks in the State. Yet we do not want it decided that way unless it is morally right to do so. We want every link of the chain with which the monster is to be bound—for he is sure to be bound—to be a perfectly flawless one. We want no breaks afterward. Let us

have the worst now. If we must do the work all over, we are ready to begin *de novo*. The majority, though delayed, will be bigger next time, and in the legal instruments there will be no more clerical blunders. That there should be now, is one of those mysteries of legislation that is amazing. That among a majority of both houses, in each of which there were certainly a few genuine friends of the cause, there could not be one that could see the little fly of technical inaccuracy that was likely to make the whole pot of precious oilment offensive, goes far to reconcile one to the blunders that sometimes occur in the meetings of "incompetent preachers." The history of our amendment reads as if the enemies of the cause sowed, in its conception and birth, the seeds of its own death, and that its friends were too stupid to detect them in time to correct and save the cause. But we promise to do better next time. J. E. CORLEY.

FROM KANSAS.

MR. EDITOR: The old ZION'S HERALD was in my father's family from the first number printed until his death two years ago. Its columns are familiar to me; and out on these broad prairies it is a welcome visitor to our home. The *Central Christian Advocate* is the church paper in the South Kansas Conference.

The Stratton family lived in Leominster, Mass., for over half a century, and were among the first members to help start a class in that town; but fifty years and more have brought many changes. Parents and grandparents are all laid in the beautiful cemetery at Leominster, with other loved ones, and the children are scattered here and there. Two families of us came to Kansas four years ago, and located here in the valley of the Maris des Cygnes, some forty-five miles southwest of Topeka. It is a fertile valley, rich in agricultural products, and has many good people, but many are very careless as to moral and religious principles. After being here a short time, we asked if there were any Methodists near, and the answer was, none that they knew of. There was no regular preaching nor any Sunday-school, and we arranged to assist the neighbors in starting a school, which is in operation now, and out of it a Methodist Episcopal Church is here to-day, with fifty members. Our circuit preacher, Rev. A. Buckner, has just closed a revival meeting of five weeks, but during the third week of it, when the religious interest was such as to draw a crowded house, and the Spirit of God was convicting sinners, he (the minister) was notified that he could not hold meetings in the school-house (it being our only place of worship). But he refused to stop the meetings unless locked out. The school board did not lock us out, and we continued the meetings every evening. People were converted, from the child of nine years old to the parent of fifty, and the work continued. The saloon-keeper here says the church and Sunday-school "are detrimental to his business." The class, or church, here met last Monday and voted to build a church in 1882 to cost not less than \$1,800, and elected nine trustees to forward the enterprise. Our hearts are made glad.

What I desire to say is this: Let any members of our church coming West bring their letters of membership and hand them to the nearest M. E. Church, even if it is twenty miles away, and so help the church, and it will help them in return a hundred-fold. Our church, and other denominations too, lose hundreds every year by church members keeping their letters in their trunks for years, as some have to my knowledge, and the neighbors even are surprised to learn that these people ever were church members. Many, very many, backslide entirely. M. W. STRATTON.

## THE DOCTRINE OF DEPRAVITY.

BY REV. S. W. COGGESHALL, D. D.

I have lately read Guizot's "History of Civilization in Europe." After a careful perusal of this able work, I thought it might be published with another highly appropriate title, viz., "A Treatise on the Orthodox Doctrine of Human Depravity, Proved and Illustrated by Historic Examples." And then, singularly enough, I took up Abbott's "Life of Marie Antoinette." This reveals the horrors of the French Revolution. Rather an extreme case, to be sure; but it shows what human nature was capable of in the boasted capital of Europe, and when boasted science and philosophy had done their best for it, at the close of the eighteenth century. Also, in this connection, the "Life of the Empress Josephine," by Headley. This not only gave me another view of the horrors of the French Revolution, but also of the Napoleonic wars which immediately followed, in which 2,000,000 of brave men lost their lives, and land and sea were alike devastated, and which reached to my own personal recollection.

The doctrine of depravity is not a Scriptural doctrine only. It is also the doctrine of philosophy, of history, and of matter of fact, and which the Scriptures accept and adopt as the basis of the whole redemptive system. The three first chapters of Locke's celebrated "Essay on the Human Understanding," are devoted to this important subject. He makes it the basis of his philosophical system, as the Scripture writers, centuries before him, had made it the basis of the system of redemption. Whatever may be said of other portions of Locke's system, these three chapters have never been answered, as is likewise the case with Fletcher's "Appeal to Reason and Matter of Fact." And what is more, they never will be answered. That human nature, under the influences of the Gospel of Christ, the world's Redeemer, shows another side, is nothing to the point. All this is of grace.

It is remarkable that at a time in which the press is especially prolific of works of history, in which human depravity is the great and leading feature, men who pretend to superior learning and to superior culture should rise up to stoutly deny the appalling truth. But it is in vain. Human nature, of itself, is no better to-day than it was centuries and ages ago. Our late rebellion not only furnishes scenes which will match the French Revolution, but in principle it was worse. That was for freedom; this, slavery!

## Church News.

MASSACHUSETTS.

Upton.—The church was beautifully decorated for the Christmas concert and tree. The tree was well laden, and the pastor and wife were generously remembered. The surprise visit a few weeks before is remembered with gratitude. Some seekers, some probationers, and much unity gladden the pastor's heart.

East Douglas.—The parsonage has been painted outside and in, and new paper hangings put on. The recent fair netted between \$300 and \$400 for an organ fund. First-class singing and other signs of life abound.

Orford.—The largest prayer-meeting of the year was held Christmas eve. Very interesting Christmas tree exercises were held on Monday, Dec. 23, the pastor's gift aggregating \$50 in value, and including a copy of "Webster's Unabridged." A growing unity prevails.

Oakdale.—A pleasant surprise and liberal "pounding" occurred at the parsonage, Dec. 21. The pastor was the recipient of a fine turkey, a barrel of apples, and \$35 in cash. The young people started it, the older ones fell into line, and all enjoyed it. The best of feelings prevail.

West Fitchburg.—The new chapel is making commendable progress. The society prospers under the faithful labors of Rev. F. T. Pomeroy. Mr. Calvin Beer was recently visited by fifty of his Methodist friends and presented with a fine china set and silver casket. Special Christmas services were held.

Ashburnham.—Nearly every week for two months souls have been converted. Sister Lizzie M. Boyd, of Wheeling, Va., has labored with great acceptance to the church. She is an intelligent, spiritual, judicious revivalist. The revival services still continue. The Christmas tree brought fruit to all, among them a check for the pastor and a greenback for his wife. The new parsonage is a perfect gem, and will be ready in about one month. Bro. Fisk will leave his charge next spring \$20,000 better off than he found it.

East Templeton.—The pastor and wife acknowledge Christmas gifts from the usual tree. A paper published by Bro. Higgins netted \$71 for the church debt. He is beginning to get about again. W.

## EAST MAINE.

Belfast.—Rev. C. E. Libby baptized two persons, Sunday, Dec. 24. A richly-laden Christmas tree on Saturday evening yielded abundant fruit for the pastor and family. Among other articles were a barrel of flour and a nice new overcoat for the pastor.

Bar Harbor.—The irrepressible pastor, Bro. Moores, is struggling hard to meet the bills falling due on the new church. The ladies of the society recently held a fair, with satisfactory financial results. A generous gift of \$200 from Senator Hale gladdened the hearts of pastor and people. They can stand a few more gifts of the same kind.

Southwest Harbor.—The pastor, Bro. Allen, baptized one and received three persons into the church, Sunday, Dec. 10.

Cranberry Isle.—The pastor, assisted by Rev. J. H. Moores and others, has been holding a series of meetings with gratifying results. Quite a number were awakened, and the interest continues. JASOS.

## Our Book Table.

It was an agreeable surprise when the first volume of Mr. Hubert H. Bancroft's noble work upon "The Native Races of the Pacific States" came from the press, as a contribution to the literature of the Republic from one of its western States. As an introduction, taken as spread out in its preface, was so grand in its proportions, after discovering the clear and flowing style of the writer, his abundant references to the best authorities, and learning of the magnificent library he had collected, the little fear was felt as to his ability fully to meet all his promises. The five massive octavo volumes stand as a monument of his diligence, his facilities, and his rare accomplishments as an historian. It seems well nigh indispensable that a writer of history covering an extensive field should be a man of fortune, in order to secure for himself the necessary material and skilled aid in his work. Mr. George Bancroft, Prescott and Motley were chiefly dependent upon their large estates for facilities in their historical preparations. Mr. Bancroft, of San Francisco, has already gathered the largest and richest private library in the country, and is enabled to command the services of the most expert hands to aid in opening up his immense resources and indexing them for use in his self-imposed task. This enables him, in one human life, to accomplish the work of many. He has now commenced a fresh undertaking, broader in its scope and of greater popular interest than the preceding. This work, the first volume of which, an octavo of 704 pp., very handsomely published, in clear type, like the former work, by his own extensive house in San Francisco, is entitled, *HISTORY OF THE PACIFIC STATES OF NORTH AMERICA*. The first volume embraces the history of Central America, extending from 1501 to 1550. This history will be followed, when completed, by the history of Mexico, of the North Mexican States, of New Mexico and Arizona, of California, Nevada,

Utah, the Northwest Coast, Oregon, Washington, Idaho and Montana, British Columbia and Alaska. Only in his assistants could this extensive plan be filled out, as he has already the first portion of it. But this volume gives ample promise of the future, fresh work, and great interest of the whole. It opens with an instructive and very skillfully-drawn picture of Spain and the civilization of Catholic Europe at the time of the discovery of this country by Columbus, and recounts with great fullness the condition of the country at its invasion, the successive discoveries and settlements under different leaders, their treatment of the natives, with the results that followed. The conquest of Mexico and Central America by the Spaniards. Some portions of the terrible story have been made familiar by previous writers, but the whole is retold, with the aid of general and special volumes of valuable manuscripts, in a larger and more authentic form, and in a very attractive style. No considerable library will remain without a copy of this work, and its readers will heartily welcome the forthcoming volumes.

PEARLS OF THE FAITH: or, Islam's History, by Edwin Arnold, C. S. L., author of "The Light of Asia." Boston: Roberts Brothers. 16mo, \$1.00. This volume fills up a circle of literary labor undertaken by the accomplished author. He proposed to illustrate, in verse, the Hindu theology in his Indian "Song of Songs," the doctrine of Buddha in his "Light of Asia," and in the present work the spirit of Islamism as developed in India. The pre-ent poems, characteristic in their melody and in their rose-colored and sentimental expression, of the best possible side of Moslem piety, are founded upon the "ninety-nine beautiful names of Allah." The meaning of the various names, as illustrated by some Indian legend, a text of the Koran, and a story of the Prophet's life, is given in the successive poems. It is not one dramatic story, like the "Light of Asia," but embodies a great variety of verse, and the sentiment is far more in accordance with the Moslem idea, and of a more attractive character. It is full of short poems and expressive thoughts which invite quotation.

D. Appleton & Co. publish, in a separate volume, the excellent notes of Prof. Henry Cowles, D. D., late of Oberlin College, upon the ACTS, in anticipation of the current International Sunday-school Lesson. The notes are practical, sufficiently critical, and eminently plain. They will be found very satisfactory and suggestive by the students of this inspired church history.

From the John W. Lovell Co., New York, we have a LIFE OF WASHINGTON, by Leonard Henry, 16mo, neatly published, and sold for the very moderate price of 50 cents. The work is successfully compiled and condensed from the works of Marshall, Bancroft and Irving, and from the later volumes of Locky and Green. The familiar, but ever interesting and new facts of the great life, and attractively told, and will really win the attention of young readers. No better book can be placed in the hands of a boy.

From the same house we have THE SECRET DISPATCH, 16mo, 50 cents—a story of Russian life by James Grant. It follows closely the actual facts of history, and gives a vivid idea of the social and civil life of the country, the prevalence of suspicion, and the severity and abruptness of punishment.

In the Harper's Franklin Square Library there have been lately published: KIT & MEMOIR, by James Payn; VAL STRANGE, by George W. M. Reynolds; by David Christie Murray; THE GOLDEN SHAFER, by Charles Gibbon; QUITS AT LAST, by R. E. Francillon; NO PROOF, by Miss Alice O'Hanlon; DAISIES AND BUTTERCUPS, by Mrs. J. H. Riddell.

The National Temperance Society publishes its attractive ALMANAC, by J. M. Stearns. It is a fine volume, and is well illustrated with the usual calendar. It is richly illustrated. A fine picture of Mrs. Foster, the eloquent temperance lawyer, is given.

HUDSON'S HARVARD SHAKESPEARE.—This admirable work might with much fitness be called the epicurean Shakespeare, and it takes in the history, criticism, sense, no higher designation of praise could be offered it. Mr. Hudson evidently believes that poetry, like other forms of beauty, is its own excuse for being; that its purpose is to be enjoyed, and that the enjoyment of it enables the character and sweetens the spirit of the partaker. This attitude of the editor was perhaps less apparent heretofore, although the Hudson Shakespeare has long been prized as one of the best editions for general readers. But the "Harvard Edition," which now enters on what must prove a long lease of public favor, has but one object, and that is to popularize the writings of the world's first poet, by offering every possible aid, and removing, as far as possible, every obstacle to a healthy enjoyment of them. Mr. Hudson feels the force of Bacon's saying, that "the first discipline of learning is to be content with words and not matter." He has due reverence for the work of the great Shakespearean scholars, and is over-modest in disparaging his own right to be called a "Shakespearean," but he has no patience with the men who would use the great poet as raw material for scientific manufacture, and who seem to think that pure poetry must be analyzed, and systematized, and passed through some "germ-grinding laboratory," before it will be clear to his comprehension. Mr. Hudson likens the scientific expounder to him who would dissect a song-bird to find out how and how the music was produced. The editor follows the rule that it is better to withhold a needed explanation than to offer a needless one. He is scholarly without attempting to enforce instruction. The aim is to give the reader, as he says, to breathe, think, and feel with the poet. Simplicity and clearness are the key-notes of this edition, and they are first struck in the preface of the work. As an introduction to the study of the great English dramatist, and equally qualified by insight and study to penetrate the deepest significance of his writings, it would be difficult to name any English or American scholar who can be compared with the editor of this edition. Not even Mr. Coleridge, or the late R. H. Dana, the great masters in Shakespearean criticism, and to whom Mr. Hudson would not discover over difficulties without making him feel that he is pleased indebted to any one for the easy, pleasurable reading, except Shakespeare and his own good understanding. He wants the reader, as he says, to breathe, think, and feel with the poet. Simplicity and clearness are the key-notes of this edition, and they are first struck in the preface of the work. 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## The Churches.

## MASSACHUSETTS.

(See page 2 also.)

## NEW ENGLAND CONFERENCE.

**Boston Preachers' Meeting.**—After the class-meeting exercises Rev. Dr. Thayer presented a series of resolutions upon the death of Rev. Mosely Dwight. Commemorative remarks followed by Dr. Thayer, Dr. Crowell and Dr. Mallabier. The paper from Rev. Geo. Whitaker was made the order of the day for two weeks, to which time the meeting adjourned.

**Boston, Bromfield Street.**—There were thirteen accessions last Sunday as the first-fruits of the present revival interest. Preaching every evening this week.

**People's Church.**—Twelve were forward for prayers last Sunday night.

**Meridian Street and Bethel.**—Last Sunday thirteen were received into full membership, among the number the pastor's youngest daughter. The good work of the Lord continues with the people.

**Dorchester.**—Rev. J. W. Johnston is having a good year. A large number of young people through the church. There are hopeful indications of religious awakening. Dec. 31, the congregation raised \$700 to fully provide for current expenses. \$1,400 will be paid on the debt.

**Applington Church.**—Rev. F. Furber is doing a good work. A spirit of labor and revival prevails.

**Harrison Square.**—Some are seeking the Lord. There are good prospects of revival. The finances are in a flourishing condition.

**South Boston, Broadway.**—Twelve hundred dollars were the net receipts of the recent fair, which was very harmonious and pleasant.

**Cambridge, Harvard Street.**—A large audience watched out the old year, and for rose for prayers.

**Charlestown, Trinity.**—The last dollar of the debt has been paid and the mortgage canceled.

**Methuen.**—A marked interest throughout characterized the watch-night services. Rev. J. Hascall, D. D., preached at 10 P. M. with his old-time power. The recent fair netted about \$425. The pastor and family were presented with many valuable gifts, among which were a fine china tea-set and quilt.

**Lynn, Trinity.**—A large audience on Christmas night greatly enjoyed the exercises. The children, pastor and family were remembered from the tree. A healthy religious interest prevails.

**Lowell, Western Street.**—After Mrs. J. E. Foster had addressed a large audience in Huntington Hall on "Constitutional Prohibition" recently, on her first return to the city of her birth, Mrs. Jeremiah Clark announced that she took care of the infant last night of her two-year-old daughter of Rev. Jotham Horton, and the paragon being in "light marching order." It was not the first or last act of kindness this elect lady has performed for the goodly line of pastors.

**Granville.**—An excellent work of grace moves on, with over twenty seekers and a precious spirit in the church. Mrs. Sargent recently presented the church with an elegant communion service.

**Waltham.**—Thirteen were forward for prayers at the excellent watch-meeting.

**Newton Lower Falls.**—The pastor and wife were heartily remembered at the pleasant Christmas gathering. An increase of interest appears in the social meetings, and it is hoped the union year-end of Jan. 11 will be a blessed season.

**Burr.**—The prosperity of this church is greater than for many years. Much is due to the efficient labors of Rev. G. S. Butters.

**Worcester, Swedish Mission.**—A blessed revival prevails. Dec. 31, nineteen were received on probation, making 120 since October. Large meetings are held nightly, and from twenty to thirty seekers are together at the altar. Bro. Sortin, the pastor, is abundant in labors and pushing the preparation for a church edifice.

**Warren.**—Rev. A. Sanderson is always pushing things kindly and faithfully. The recent sale netted \$382. Mrs. S. was recently "remembered" with a "Daisy album quilt" and a china teaset. The Sunday-school is larger than ever before.

**Bond's Village.**—The church is receiving a coat of paint. The pastor and family were kindly remembered on Christmas. A successful watch-meeting was held, with three genuine conversions.

**Quincy.**—A good work has begun in this place under the labors of Rev. S. Kelley. Two hundred and twelve were present last Sunday. A church will be organized this week. An elegant quarto Bible was presented Father Kelley as the most popular preacher.

**Holliston.**—Seven were received from probation and two by letter last Sunday.

**Topsham.**—The largest number in the history of the church were present at the last communion. Sixteen joined probation last Sabbath, and five by letter. Twelve were baptized. Twenty-five have been recently converted.

**Gloster, Bay View.**—The Bay View Church recently held a successful "two days' fair," entirely free from objectionable features, netting the society something over \$200. Very excellent reception and dissolving views were exhibited one evening by C. L. Walker, of Salem.

**Woburn.**—The church cleared about \$100 by the recent lecture course.

**Andover.**—The old-time prosperity is returning. Recently \$1,000 has been paid on the debt. The remainder will not be burdensome. All current expenses are paid to date. The prosperity exceeds that enjoyed for ten years.

past. This pastor received a Christmas gift of a valuable watch and chain. The recent lecture course netted \$100, and Bros. Kendig, D. Dorchester, Jr., and O. A. Brown will be very pleasantly remembered. The Sunday-school is quite prosperous.

**Greenfield.**—A generously-filled envelope from the Christmas tree calls out the gratitude of the pastor's wife.

**Chicopee Falls.**—Gospel meetings are held nightly. The pastor is assisted by Mr. Viggers. Bro. Staples was richer on Christmas by a breech-loading Stevens' gun, from Stevens & Co.'s employees and others.

**Westfield.**—Pastor Cass has given a very interesting course of illustrated Sunday evening sermons.

**North Blandford.**—The pastor received a Christmas present of a study chair, made and presented by Denison C. Healer, over seventy years of age.

**North Cohasset, Hingham.**—The pastor, Rev. Angelo Canoll, writes: "At the watch-meeting at North Cohasset, eleven persons expressed their purpose to commence the Christian life. The number includes several of the leading young spirits of the community. The erection of a lecture-room is contemplated, for which a portion of the funds is already collected. In Hingham, the house of worship has been removed from its perilous situation to one of the most eligible and beautiful sites the village affords. Secured on advantageous terms, the grounds are also ample for a house lot, and when graded, will be quite ornamental. This removal, though an imperative necessity, involves, for this society, a relatively heavy expenditure, and required a degree of enterprise and energy characteristic of the society."

**South Walpole.**—A glorious revival is in progress, and the altar is nightly crowded with seekers, many of whom are heads of families. The influence is being felt for miles around with increasing power.

**Dighton.**—The people of this charge very kindly remembered the pastor and family with Christmas gifts, money from the tree, and gifts at the door.

F. D. S.

## UNION PREACHERS' MEETING.

A union preachers' meeting for the northeast part of Lynn district, New England Conference, and the southeast portion of Concord district, New Hampshire Conference, was held at Gloucester, Elm Street, Wednesday and Thursday, Dec. 13 and 14.

The meeting was organized by the choice of Dr. L. R. Thayer, chairman, and Rev. J. Peterson, secretary. Unfavorable weather and other untoward circumstances prevented a large attendance of ministers, but did not hinder an interesting and enjoyable meeting. Various topics were ably presented by essayists previously appointed, and discussed with interest by the brethren present, among them the subject of "Pastoral Visiting," by Bros. Mesler and Ruland, and the "Work of the Holy Spirit," by Bro. Richards.

The last session of the meeting was devoted to a consideration of Sunday-school work, an essay on the "Church and Childhood" being presented by Mrs. W. M. Ayres, and an address by J. F. Almy, esq., of Salem. These were both exceedingly interesting and instructive. On Wednesday evening, Rev. F. K. Stratton, of Haverhill, preached an excellent sermon. The hospitality of the ladies of the church was most generously extended to the meeting. Arrangements were made looking to a permanent organization covering the territory represented.

A good degree of religious interest prevails in the Elm St. Church, several having been recently converted. The pastor has been assisted a few evenings by Rev. L. B. Bates, of Boston. There is a prospect that a new church edifice will gladden the hearts of the Methodist people here in the near future.

J. PETERSON.

**East Bridgewater.**—Seth Thompson and his wife Bethiah, of East Bridgewater, celebrated the sixty-eighth anniversary of their marriage on Jan. 1, when they were surprised by a large company of relatives and friends, and kindly remembered in generous gifts. This venerable couple have been for many years highly esteemed members of the M. E. Church. Rev. W. F. Farrington offered an appropriate prayer, two original poems were read, the "Sweet By and By" was sung, and the presentation speech made by the pastor, Rev. F. A. Crafts.

MAINE.

**Gorham.**—Few men are held in greater esteem by the church and people where they live than Rev. Joseph Colby, ex-presiding elder of all the districts in the Maine Conference, and holding at present the relation of supernumerary. Dec. 30 he passed the line so few ever pass—threescore and ten. His children from Portland came home to receive once more the benediction of their father. In the evening, to his surprise, many of his friends met at his home to offer heartfelt congratulations. After singing and remarks by several of the brethren, the pastor of the church presented with brief remarks a silver-plated sugar bowl and cream pitcher, which were gifts from the people among whom he has made his home for more than a third of his whole life, and has twice been pastor of the church.

P. C.

The Methodist Church at York (Rev. G. C. Andrews, pastor) has been thoroughly remodeled, painted within and without, and newly carpeted. The reopening services were held last Sabbath. Rev. D. B. Randall preached in the forenoon a historical sermon on Methodism. Bro. Andrews preached in the afternoon, and Rev. L. Lord in the evening, after which watch-night ser-

VICES were held. The services throughout were full of interest, and continued till the old year closed. A good revival spirit pervaded the watch-night services. Bro. Andrews has been doing a good work on this charge, and he has the appreciation of his people, who hold him in highest esteem.

Rev. D. B. Randall has received the appointment of chaplain of the House of Representatives now in session at Augusta. A fitting tribute to a veteran in all good words and work!

Union revival meetings have been held in Cornish the past two weeks between the Methodists and Congregationalists, under the direction of Rev. R. S. Underwood, evangelist. Between thirty and forty have been converted, quite a number in middle life. The quarterly review, last Sabbath, was converted into a revival service for the Sabbath-school, and nearly all the members of the school pledged themselves to seek Christ. Four of Bro. Grover's Bible class have been converted. Cornish has not been so moved for many years.

The new church edifice at Kezar Falls is progressing finely. Bro. Turner, without the fear of the cold weather, is assisting with his own hands in painting the outside. There is an effort on foot to build another church edifice on the opposite side of the river.

Rev. H. Chase is in labors abundant on the Baldwin and Hiram charge, and has the appreciation of his people. The ladies of the Hiram circle recently visited their pastor, and left, on retiring, in money and valuables \$20, and at Christmas added \$14 in money, besides a dressing-gown, slippers, etc. Sister Chase and children were also well remembered. A gathering at the parsonage of the Baldwin friends netted the pastor \$28.

There is to be a reunion of pastors at Saccarappa, Jan. 24. The watch-night services at this place were unusually profitable. Three were forward for prayers in the first service, and two backsliders were reclaimed at the watch-night service.

Rev. D. Pratt is pushing with all his might the new church enterprise at North Conway. He means to have the building well under way before Conference, and he is not ashamed nor reluctant to put his own hands to the axe in cutting and hewing timber for the building.

Rev. W. W. Baldwin, of South Berwick, is delivering a series of Sunday evening lectures to his people. His subject last Sunday evening was "Honesty." These lectures call out large congregations, and cannot fail of good results. The Christmas festival was a happy and successful affair.

The Chestnut St. Church, Portland, has presented the Methodist Church at Old Orchard with an elegant communion service.

The Vaughn St. society, Portland, opened their chapel, Jan. 1, with appropriate services. Rev. D. W. LeLachur, assisted by several clergymen of different denominations, conducted the services. The addresses were impressive, and were enjoyed by the large audience which completely packed the house. The capacity of the chapel is between five and six hundred, costing about \$7,500, with an indebtedness of only \$900.

L.

**RHODE ISLAND.**

Rev. S. A. Burns, evangelist, spent the evening with the Methodist church in Phenix, Tuesday, Dec. 19. After preaching to a full house his heart was made glad by hearing young testimonies, mostly from young converts. A great work has been wrought in Phenix.

Four of the Methodist pastors in Providence will leave for new fields at the close of the next annual Conference—G. W. Anderson of Trinity, C. L. Goodell of Broadway, T. J. Everett of St. Paul's, and B. E. Simon of Haven Church, East Providence. The inflexible rule of limitation will move them. Every one of them is a good, true, hard worker, and any church will be blessed which may have either of them for a pastor for the next three years. The question with the churches is, whether four such good men and grand workers will be put in their places.

It was a happy thing for Western Methodist Church when J. Benson Hamilton became its pastor. The church edifice was unfinished and burdened with debt, which condition had become chronic. Bro. H. immediately proposed the impossible, as it seemed to all others—to finish the audience-room and pay the debt. But under his inspiration both were done, and other useful things projected. The parsonage has been painted, a well dug, and other improvements made. Bro. H. has lectured thirty-four times in behalf of the church and expects to give twenty more before Conference. For such a church to raise over \$4,000 in two years over current expenses, is certainly most commendable. Few of us who have been long in the Conference would care to undertake it. We are glad Bro. Hamilton's church appreciates his heroic labors in their behalf. They have added \$100 to his salary, and gave him a Christmas purse of \$50, besides valuable gifts to himself and family.

A very successful Christmas concert was held in the Trinity Methodist Church, Providence, Sunday evening, Dec. 24. Recitations and choruses, with an appropriate address by the pastor, Rev. G. W. Anderson, well filled the entire evening.

A new feature entered into the Christmas festival held by the Asbury Methodist Sunday-school, Providence. No presents were provided for the school. The four classes contributing the most money to the school selected the parties to whom the following donations were made: One-half barrel of Haxall flour, one-half ton of coal, one-half cord of wood, and a good-sized turkey. The attendance at this school, Dec. 24, was 253, the largest in its history.

During the Christmas exercises in the Emory Church, Monday evening, Dec. 25, the pastor, Rev. C. S. Nutter, was presented with a Teacher's Bible.

## VERMONT.

The editorial allusion to the situation of the temperance question in Vermont in the HERALD two weeks since, was evidently made without a full knowledge of the facts. The ladies of the W. C. T. U. have done a grand work in our State; and, without doubt, they were instrumental in securing legislative action in regard to the introduction of the study of physiology and hygiene in their relation to temperance, as they were also instrumental in defeating the passage of the prohibitory amendment. But in the latter work it is very generally believed that they made a sad mistake. In order to become a part of the constitution, the amendment must pass the second legislative action in regard to the introduction of the study of physiology and hygiene in their relation to temperance, as they were also instrumental in defeating the passage of the prohibitory amendment. But in the latter work it is very generally believed that they made a sad mistake. 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## The Family.

### THE RAISING OF DORCAS.

BY REV. ALFRED J. HUGHES.

Read at a public entertainment given by the Ladies' Sewing Society, Woodstock, Vt., and repeated by request.

It was long ago, when the church was young, And the preachers preached with a fiery tongue.

When the people prayed in the Holy Ghost, And a handful grew in a day to a host.

That a lowly worker with needle and thread In the city of Joppa was lying dead.

In an upper chamber beside the sea She waited her last and last ministry.

The child of sorrow had left no trace To mark the form of her noble face.

She seemed as one who had wrought all day, Then quietly laid her work away.

And peacefully turned to rest awhile In the tender light of her Master's smile.

For a brighter heaven than the morning wears, Flowed over her face as she slumbered there.

But the people rushed through the streets all day, And the ships weighed anchor and sailed away.

The world moved on, for it could not miss From its countless throngs such a life as this.

Only a worker with needle and thread, In an upper chamber was lying dead.

But neither the widows and children came, Walling their sorrow and calling her name.

Never deferring the burial day, Refusing to carry the body away.

Counting her almsdeeds and telling them o'er, A disciple of Jesus, a friend of the poor.

Cheering the sad as an angel of light, How could they bury her out of their sight?

Then a mother in Israel rose and said, "This sorrow avails not, Dorcas is dead."

But Jesus hath power to quicken her clay! Bring Peter from Lydda and let him pray."

The counsel was timely, Peter was brought; They showed him the garments that Dorcas had wrought.

With their passionate pleas they troubled the air, Would Jesus have mercy and answer prayer?

Then Peter sent all the people away, And knelt at the side of the dead to pray.

His face was turned to the gates of gold, At the touch of his prayer they backward rolled.

And there in a listening attitude The form of his glorious Master stood.

"O Jesus of Nazareth!" Heaven grew still As Peter prayed, "If it be Thy will,

Send back to this frame the spirit fled! Thy servant worked with a needle and thread;

Thy ministered daily to human needs, Thy Gospel preached by her loving deeds;

And the poor of the city are sore distressed! Because Thou hast taken her home to rest."

We have thousands left who will face the stake, The rack and the prison for Thy name's sake;

But nobody comes her place to fill!—O send her back, if it be Thy will!

No shivering children through the streets Of Thy heavenly home; not a sad heart beats

In one of Thy mansions fair and new—Thou hast nothing for Dorcas there to do!"

Then the Master turned as He heard their prayer, And beckoned to one of His children there.

And forth she came with obedience sweet, All robed and crowned to the Master's feet.

He told her the burden of Peter's plea, How the widows were weeping bitterly

In the city of Joppa far away, And Peter was kneeling beside her clay

Till the answer came; could she forego The joys of the heavenly life, and show

Her love for God with as sweet a grace As she sang His praise in the heavenly place?

Pass out from the song and the faithful bloom To her lowly task in a narrow room.

With never a sigh for the glory fled, As she worked again with needle and thread.

Swift as the lightning flies through heaven, Was the purpose formed and the answer given.

To work for the love of the Lord below, To sit in a desolate room and sew.

The seams of a coat, that an orphan lad Might leap for joy and be better clad.

To her royal heart seemed a nobler thing, Than to stand upon by the throne and sing.

Serving the Lord with a needle and thread, Stitching away till her fingers bled.

In a cheerless room on a lonely street, Through the winter's cold and the summer's heat.

That a widow's heart for a garment given Might turn with praise to the Lord in heaven.

Filled her soul with a richer melody Than the harpers make on the Jasper sea.

And that is the kind of religion we need—Enshrining itself in a loving deed.

Counting it better to serve the least, Than to sit a guest at a royal feast.

Then the wordless news through the city sped, That she who had wrought with needle and thread

Had left the paradise of the blest, Its cloudless skies and its vales of rest.

Deeming it nobler to carry an alms To a suffering soul than to sing high psalms.

With a harp of gold in a grove of palms, And the heavens ring with narrow straits strain.

That the love of the Lamb for sinners slain Did such an abounding glory shed.

That a lowly worker with needle and thread Could sit in a narrow room and sew

A coat for a child, and never know Her heart had a single pleasure lost.

Though her soul had over the river crossed, Though her feet the heavenly floors had trod,

And her eyes had looked on the glory of God! Then Peter knew that his prayer was heard;

The motion of wings the still air stirred, And the odor of heaven's unfading bloom

Swept suddenly into the narrow room. A flush to the face of the sleeper came;

He sprang to his feet and called her name; She answered with outstretched hand and rose

As one who had taken a sweet repose. And the people passed in the street that day;

Not a ship weighed anchor or sailed away; For the news through the city of Joppa sped,

That the power of God had raised from the dead A lowly worker with needle and thread.

To the valley of death the kings go down, And never come back to the throne and crown.

Apostles and martyrs, a glorious band, Return not again from the silent land.

The masters of speech, the singers sublime, Are only one heard in the forum of time.

The favored of fortune, the noble by birth, Leave one and forever their places on earth.

But a lowly worker in Joppa lies, Her needle and thread for the poor and dies.

And she out of all that adorable train Was worthy to live her life over again.

Her voice was not heard in the chorus of song, Her form was not seen in the world-ruling throng.

Had she one tender tie that sweetened her life? Had she sister or friend? Was she even a wife?

Her death stirred no ripple on life's flowing tide; A few humble women were sorry she died;

And all that remained to speak for the dead Was a little love labor with needle and thread.

But He who beholds all the secrets of thought, Had measured the spirit in which she had wrought;

The coats and the garments of Dorcas appeared, The costliest monument mortal had reared.

The work of the sculptor shall suffer decay, The tints of the painter shall vanish away.

O'er temple and tower will ruin shall spread, But the work of this woman with needle and thread

Shall shine when the stars drop out of the sky, As something too beautiful ever to die.

The spirit of Dorcas is still abroad, For the women work for the love of God.

With needle and thread through weary hours; They build our churches with graceful towers;

They pay the sexton; the balance find When the minister's salary runs behind;

They cushion the pews of the holy place, And with needle and thread will stand and face

The mightiest debt that ever was poured On a feeble church by a quarterly board.

While the brethren fly the impending ills, The women walk up and pay the bills;

And churches that now sweet influence shed, Once held to life by their brittle thread.

They purchase the organs, with stops and swells; They hang in the steeples the happy bells;

They dingle the roofs, and they fresco the walls, And promptly respond to a hundred calls.

Will they their varied talents to use In serving the Master or telling the news?

When hope from the heart of the church has fled, They order a circle and raise the dead.

They are ready to work, and ready to pray, And they preach sometimes in a quiet way.

And a man would rather enlist for the war Than the women should tell him just how things are.

When the funds of the church are running low, They call for a needle and thread and sew,

Or the dimes of the people lightly take In exchange for delicious coffee and cake.

They talk sometimes of their needles fly, And a woman must either talk or die;

And what if they should our faith rehearse, Why, nobody seems one penny the worse;

And so gracefully his death prepared, A man would rather be slain than spared.

The spirit of Dorcas is living still, For the women with consecrated skill,

In the churches of God throughout the land, Are working away with a willing hand.

The mountains before them fade from view, And the rivers divide to let them through;

If they ask for a dollar, you'd better pay Your money and get straight out of the way;

If you stand a moment to plead or strive, Instead of one dollar they'll ask for five.

A single heart, with the word of God, The grace and the gift to pray and plod,

The banner of truth aloft unfurled, And a sewing circle—might best the world.

Woodstock, Vt.

### REV. MOSELY DWIGHT'S CONVERSION.

Rev. R. H. Howard, in his pamphlet history of Methodism in Monson, relates the following incidents of the conversion of the late Rev. Mosely Dwight.

Brother Dwight was born in Somers, Conn., Dec. 23, 1804, of pious parents.

The latter, being staunch Calvinists, brought up their son in the nurture and admonition of the Lord according to the formula of the Old Assembly's Catechism.

In the spring and summer of 1822, he for the first time became the subject of religious impressions in connection with an extensive and powerful revival in his native place under the labors of Rev. Asahel Nettleton; but though for some time an earnest and thoughtful inquirer, his interest finally subsided, and his religious impressions disappeared.

In September of this year (1822) he came to Monson, Mass., engaging himself as an apprentice to learn the two-fold business of dyeing and cloth-dressing. On entering upon these new duties, he was fully resolved to live a strictly exemplary and godly life; but associations with ungodly companions, and the lack of the bracing influences of a Christian home, soon undermined his good purposes, and for about two and a half years he lived a prayerless, irreligious, pleasure-seeking life. He was, however, by no means at ease. Amid all his gaiety and pleasure he could not escape that dread, haunting, ever-present sense of personal guilt in the sight of God—that fearful looking for fiery indignation and judgment which springs up, so instinctively and implacably, in every guilty soul.

In the winter of 1825 a book or pamphlet advocating the doctrine of unconditional, universal salvation fell into his hands. He read it eagerly, if not indeed, with delight. Universalism was somewhat popular at the time, and he was so far influenced by the reasoning of the author as to derive some relief in view of the possibility of being saved hereafter notwithstanding his wicked childhood and sinful life. In the meantime he wisely resolved carefully and diligently to read the New Testament anew, to see whether these things were so. But before he had finished even the book of Matthew, he laid down his Bible in dismay, affirming that if these teachings were actually the sayings and teachings of the Son of Man (and he could not doubt that they were), then is Universalism clearly unscriptural and false, and was as to me if I base my hopes of immortality upon it.

Just about this time the memorable revival broke out in the place, of which Methodism in Monson was born. Young Dwight, although thoroughly dissatisfied with himself, for a time resolutely opposed this work; he attended none of its meetings; he frowned wrathfully and bitterly against all its characteristic demonstrations. But God nevertheless followed him by His Spirit—followed him until, at length, apparently without any special pressure being brought to bear upon his mind, or any extraordinary conviction, on the morning of the first day of June, 1825, while engaged alone in his ordinary occupation—thought being busy concerning the future destiny of the soul—this question was suggested to him as imperatively demanding solution: Is there really anything in experimental religion? He concluded that, God be-

ing his helper, he would know for himself. To this end he proposed henceforth and at once to seek it, and to seek it with his whole heart—to seek it until he found it, or perish in the attempt. The Rubicon was passed. Three results immediately followed: A very affecting view of his own guilt as a sinner against God; great contrition and brokenness of spirit; and an assurance that God, in his case, was still merciful, waiting to be gracious. In the meantime two young persons connected with the factory where he labored were hopefully converted. This occasioned the appointment of a prayer-meeting in his own boarding-house. (The writer, accompanied by Brother Dwight, once visited this very house, when the enraptured veteran pointed out the identical room and the very spot where God first spoke peace to his soul.) The account of the approaching crisis in his religious experience shall be given in his own fervid words:—

"The room, quite full, but to me it seemed a very dull, uninteresting meeting. I seemed to have no feeling. Not a tear of penitence could I shed. Yet I was intensely interested in the salvation of my soul. Before the meeting closed, I resolved that as soon as I could leave the room I would hasten to a forest not far distant, and there alone, and on my knees, by prayer and supplication, seek with all my heart the forgiveness of my sins. At the close of the meeting, however, and before I had an opportunity to carry my purpose into effect, a devoted Christian lady of the Congregational Church—then the only religious society in the place—took me by the hand, and kindly inspired in respect to my state of mind. I burst into a flood of tears, and began to tremble as if on the brink of fate. Prayer was at once proposed. I fell upon my knees. Mr. Gates Haynes, of whom I was learning my trade, prayed for me. He was followed by Bro. Horace Moulton, the only Methodist present, then a student at the Monson Academy, and one of the prime movers of the revival. I was also now earnestly engaged in prayer for myself, so earnestly, indeed, as to give but little heed to what was being said by others. At length, while Bro. Moulton was still praying, I cried out in my struggle: 'Lord, I do give myself away! Just now, it's all that I can do! Almost instantly the crushing burden of guilt was removed, and my soul was rejoicingly happy in God. Such a measure of grace and of His infinite willingness and immediate readiness to save sinners, that I flew to the door, either to hold or to fasten it, declaring that no one should leave the room until he had unconditionally surrendered to Christ.'"

Such was the early religious experience of one of the first Methodist converts in the town of Monson, and the third leader of the first Methodist class there, of which Horace Moulton was the first and Rev. Selah Stocking the second.

Brother Dwight's conversion and reform were radical and complete. It made him a Methodist; and a teetotaler; it cured him of the use of tobacco; it effectually sobered, without in the least souring him; opened his heart to see in generous, systematic benevolence an important means of grace, and put him at once in the way of leading a life of high and holy virtue.

Under date of February 24, 1829, Bro. Dwight wrote to the author of the foregoing sketch as follows:—

"The religion of Christ which I have professed over forty-three years has been to me a great blessing in sickness and affliction, and my peace of mind the past ten or eleven weeks, while passing providentially under a cloud, has been as constant as my breath. By grace I feel as if I am, and I am, perfectly resigned to the will of my Heavenly Father. I have perfect faith in the Divine administration, and if I do not now know what He doeth, I trust I shall know hereafter."

How little that handful of plain, but earnest and consecrated Christian workers, who, fifty-seven years ago, in that old kitchen, realized that in that humble factory-boy there were not less than forty long and glorious years of solid work for the Master; and after considerably over half a century of devotion to Christ and to His kingdom, he would go to his rest as full of honors as a saint, and as a Christian minister as full of years! As the writer listened to Bro. Dwight at a late Conference session, on the occasion of his semi-centennial as a member of the New England Conference, while with great vigor and with characteristic earnestness and zeal he expatiated on the fullness and glory of Gospel salvation, he could not but be deeply impressed with a sense of the grandeur of such a long and signally devoted and useful Christian life. How sad to think that we shall listen to his ringing, rousing notes no more! How inspiring, however, to think of the abundant and glorious entrance that has already been administered to our brother, whose piety truly was as childlike, simple and joyous as it was genuine and triumphant, into the everlasting kingdom of our Lord and Saviour, Jesus Christ!

### Our Girls.

#### "A SECOND MOTHER."

BY QUIET GIBBY.

"What a comfort Nellie is to you, Mrs. M.," said a bright, cheery woman to her neighbor, who was bending over a basket of mending.

"Yes, indeed," the tired mother replied, as she thought of her little flock of six, "she is a second mother to the children."

And so indeed she was; for, with so many little ones, one pair of hands could not do everything, and many were the calls on "Nellie" to supplement the mother's work. She was a favorite, too, with the children, else why should the busy mother be startled one day by the striking of the clock and the sight of baby Harry, tiptoe on the wood-box, his tiny fingers just reaching the hands on the face of the clock? In reply to his mother's question, he said, "I am making the clock go faster, so Nellie will come home quicker."

Certainly, this sister was not an impatient, selfish one, and others besides baby Harry had felt her influence. From a child Harry was her pattern in living, and wonderful were her patience and loving-kindness.

One day a younger sister, penitent over some selfish act, said, "O Nellie, I wish I was as good as you."

"Don't try to be as good as I am, for I am not good; but try to be as good as Jesus," was the wise reply.

The words sank deep into the child's heart, but for a long time "Nellie's patience" was more real to the little girl than that of the Master.

Does not God send His children oftentimes on such missions—to place before His little ones an example more real to them than that of which they read? And in after years the loving words of these early teachers will lead them to a better knowledge of Christ.

A similar influence was exerted over the boys, the noisy, rollicking boys, one of whom declared that he had two mothers, one to watch him at home, and one to restrain him at school.

Of her own will and purpose she acknowledged Christ as her Saviour. One evening, after a social meeting, a stranger, touched by the brave testimony of the little girl before him, the only child of the church, slipped into her hand a card, on which was a design of a cross and the words, "Lift up the cross and you will find"—then by lifting the design from its position were seen the words, "peace and happiness."

And bravely and nobly did she lift the cross, securing to herself and others peace and happiness. Never was home more blessed by a single member than that home by this sister, patient in granting their demands, sympathizing with them in their trials, helping them over rough places, diminishing the cares of her mother by her wise thoughtfulness and self-forgetfulness.

One day one of the children, having been teased and tried by careless and unkind talk, had almost given way to hot words, when this wise sister called to her mind the words in 1 Peter 2: 20. As the words, "Peace, be still," fell upon stormy Gaius, so these words, "But, if when ye do well and suffer for it, ye take it patiently, this is acceptable with God," uttered by one whom she loved with all her power, fell on the troubled heart of the child and soothed her.

The same traits, strengthened by "patient continuance in well-doing," characterized this elder sister as she passed from girlhood into womanhood. In the day school and in the Sunday-school her power was wonderful. Every child loved to disobey her, and yet they all feared her. Great will be the harvest gathered from the seed she scattered broadcast; for she "sowed beside all waters," casting forth the seed with prayer, trusting God for the result. Consecrated wholly to God, her life continues "one grand, sweet song," although now she has left the school-room and the old home circle for a home of her own; and in that home the sweet influence of her life will continue to ascend, showing what the love and grace of God can do in a human heart, for her power lay in the Spirit of God working in her "to will and to do of His good pleasure."

Are you, older sisters, all that you might be to those younger ones? Will the memory of you be held by them as the memory of this sister is—a pure, bright star, guiding, as did the wonderful "star in the east," to the "King of kings and Lord of lords?"

### 1883.

BY ELLA A. SMALL.

O new-born year! with greetings true, From East to West we welcome you.

New denizens to earth! Our lips frame words of merry cheer With which we hail your advent here, And celebrate your birth.

O glad new year! in thy embrace The days are hidden from our face In closest mystery.

Not e'en the wise and learned sage Can read thy closed, unwritten page, But waits its history.

O merrily come thou as friend, To bless us all thy latest end, And happiness impart!

No answer from thee can we hear, Thy lips are sealed and dull thine ear To our inquiring heart.

O present year! help us to learn, As we thy pages daily turn, To garner well thy days;

To fill each one with what will last, Then when they are forever past, We shall receive His praise.

Provincetown, Mass.

### I CAN'T AFFORD IT.

There is a simple phrase which Americans have not learned to utter as easily and frankly as it is said in Europe—the concise words, "I can't afford it."

I have heard persons of an assured and generous income in England, when asked to spend a sum in pleasure, not provided for in the yearly expense, say, "No, I should like it, but I can't afford it," with an ease and frankness impossible to the ordinary American. The American may confess to his family that this or that expense is beyond his means, but he does not like to own to his neighbors that he "cannot afford it." There is a lack in our society of that simple dignity which rests on a position quite assured and beyond a man's belongings, a position he does not expect to rise above, nor sink below. On the other hand, the American is never quite certain what he can afford. He may have yesterday, and as our social rank in this country often comes partly from our possessions and our dress, we are a little afraid that if we acknowledge any deficit in the means to get these things we shall be set down to our discredit.

I saw in Normandy a peasant farmer, a fine-looking specimen of a man, driving his great Norman horse to market,

making the clock go faster, so Nellie will come home quicker."

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## Farm and Garden.

## HINTS ABOUT WORK.

**Primer's Winter Work.**—There is probably nothing better for the farmer in doing his winter work than a heavy wide boot made pliable and waterproof by the following composition, which has been in use by the fishermen on the New England coast for over a century: Melt together, allow to cool, and beat with a wooden pestle, tallow 4 oz.; tallow and beeswax, of each, 1 oz.; when melted, add a quantity of neatfoot oil equal to the whole. Apply this to both sides and uppers, rubbing it in well before the fire. — *Agriculturist.*

**Winter Care of Live-stock.**—There are a few general rules for the care of live-stock in winter, which are of universal application:—

1. They should lie dry, whether added or not. A dry floor is far better than wet bedding. Spar or slat floors, through which urine will quickly pass, and which give the animals a level standing place, are especially to be avoided. A good degree of comfort may be had on such floors, but a full supply of dry litter—straw, leaves, swamp hay, etc.—certainly makes all kinds of stock more comfortable.

2. Shelter saves fodder, wherever it can be easily obtained, to a degree which few practical men are aware of. The warmer the stables are, the better, except perhaps for sheep. But close, warm stables, it is essential that the manure heap should be where it will not contaminate the air, and that there should be perfect ventilation, so arranged as not to cause drafts of air.

3. As to feed. This should be given with the utmost regularity and uniformity—never more than will be eaten before the next feeding time. The animals have an appetite for their food, so that coarse fodder may be first given, to be followed with better, and by grain in some form, if this is part of the daily ration.

4. Grooming and care of the animals are a most valuable means of keeping them in health as well as of saving feed. The skin of an animal existing in a state of nature is washed by every shower, brushed and carded by every bush, and by its mates, rubbed by the ground in rolling, and in various ways free from accumulations of its own excretions. The skin of a domestic animal is washed by every shower, brushed and carded by every bush, and by its mates, rubbed by the ground in rolling, and in various ways free from accumulations of its own excretions.

5. A healthy skin means warmth, health, life and vigor, other things being about right, and we can secure this by grooming. — Col. M. C. WELLS, *American Agriculturist.*

## HOUSEHOLD HINTS.

**A Help.**—A slate hung in the kitchen with a pencil attached to a string is very convenient. If the cook or housewife lacks a lack of anything, she can write on the slate, and thus save her the trouble of trying to remember the different articles which may be wanting through the day.

**To Cure a Cough.**—Roast a lemon carefully without burning it; when it is thoroughly hot, cut and squeeze into a cup three ounces of sugar, then powder. Take a teaspoonful whenever your cough troubles you. It is as good as it is agreeable to the taste.

**Rice Jelly.**—Rice jelly for a sick person is very nourishing and very easy to make. Mix two heaping teaspoonfuls of rice flour, with enough cold water to make a thin paste; add a cupful of boiling water, putting it in gradually; then boil until it is transparent. When removed from the stove sweeten and stir it. If it is a fever patient, flavor with lemon juice; if for one with a summer complaint, put a stick of cinnamon in while it is boiling.

**Egg Toast.**—Beat an egg smooth with half a teaspoon of rich milk. Fry slices of stale bread in this and dip the egg brown in butter. If for "the sick" add a pinch of pepper and salt to the egg. For children omit these, and use plain honey or syrup with it.

**Mustard Plasters.**—These biting plasters are very essential, but if prepared with hot water they will raise a blister too quickly for comfort. Beat the white of an egg slightly, stir it thickly with mustard, and apply to the part of pain. No blister will rise. Or use the half of a sponge cracker, dip it in scalding hot water, sprinkle with mustard over it, and apply, and it will not blister. A very sticky plaster can be made by stirring up mustard with molasses, and it will not affect the skin with too great severity.

## Temperance.

## CARDINAL MANNING ON TEMPERANCE.

BY REV. H. W. COXART.

The fact that His Eminence, Cardinal Manning, has spoken such heroic words to promote temperance, deserves attention, and is a cause for special gratitude. I send you for the benefit of the readers of the HERALD extracts from his speech at Newcastle-on-Tyne, last September.

After his introductory remarks Cardinal Manning said: "I hear a great many saying, 'Oh, as for temperance and the correction of drunkenness, you do not want legislative measures; you want education and workmen's clubs; and I always add 'rose water.' These are the meagre and dismal arguments, and men who use them must either know nothing of the actual state of the temperance cause, or they have a purpose in their minds which they do not avow."

character, one whose name never appears among the brewers and the distillers—the government of this country—£33,000,000 of revenue have been raised annually by a tax upon intoxicating drinks."

## THIS INVESTMENT EXAMINED.

"We talk of profitable investment and then spend one hundred and thirty millions in the most unprofitable investment that can be conceived by the imagination of man. Nay, I will go farther. It is not only a waste. It has a harvest. It is a great sowing broadcast. And what springs from its furrow? Deaths; mortality in every form; madness of every kind; crime of every day; madness of every intensity; misery beyond the imagination of man; sin which it surpasses the imagination of man to conceive. For drunkenness is not one sin, it is all sin. The man that is temperate and sober, having a steady brain, and a clear conscience, and a calm heart, and a firm will, can, by the grace of God, and does, resist temptation to break his laws. But the man whose brain is poisoned and unsteady, and whose conscience is blunted and dimmed, and whose heart is set on fire by passion, and whose will is so weakened as that it loses its self-control, that man is ready to break any law of God, to commit any crime, any sin, open or secret, man can be guilty of."

## GOOD WISHES LIMITED TO USEFUL TRADES.

"I hope every baker may bake and sell more and more bread as long as he lives. I hope that every clothier may sell more yards of broadcloth and make more coats every year that passes over his head. I hope that every farmer may sell more wheat—I won't say that every Kentish farmer may sell more hops. But I cannot say in my heart and conscience that I hope the brewer will brew more beer, or the distiller distill more spirits, or the publican sell more of both. There is a limit to my good wishes. I wish that all trades may prosper except one. The prosperity that I wish to that one trade is that it should cease."

## PREVENTION A DUTY.

In speaking of the work to be done, he remarks: "Prevention is not only better than cure, but prevention is a duty, and cure is a lame, halting attempt to undo an evil which we have willfully permitted."

## WEIGHTY WORDS OF MEANING.

He closes this remarkable address by saying: "We are a vast people, and a wise and understanding people, too. We have taught the world the manufacture of machinery; we have taught the world the application of physical science to the industries of the world; we have taught the nations to use steam by land and by sea; we cover the whole ocean in all its seas by our commerce and our carrying trade. We are a great people, and a great empire. So was Rome once; and so was Spain a little while ago. Have we a perpetuity for our imperial greatness? Is there no worm at the root, and is not the drunkard's mill that is spreading among the millions—is not that worse than any worm at the root? Can any man be a Christian, can any man be a citizen, can any man be a member of the commonwealth, and not have not only a shame, but a fear, when he sees these things? There was a time when the port of Rome had quays of marble—of the most costly marbles of Egypt and the East; when great galleys full of wealth were moored along those quays. What is it now? The river is choked by sand; the quays are gone; the wreck of those marbles is hidden; and the mud of the Tiber has covered all its greatness. Why should not the mouth of the Tyne one day be so? Human things are all mutable; and the day may come when your busy city of Newcastle may lie like that port of Rome; when all its wealth and its activity, its life and its power, its glory and its grandeur, may lie dead and dormant. As surely, it is righteousness that exalts a nation, and there can be no righteousness without temperance. Temperance is government. When the people are temperate, they can govern themselves. Men that are intoxicated cannot govern themselves. The time has come, then, to stay this evil by all the might and all the wisdom we possess; to stand between the living and the dead and stay the pestilence, lest the hour should come when the judgment day of our visitation."

"These startling, patriotic, Christian utterances should command, and will doubtless receive, thoughtful consideration by intelligent, conscientious and practical Christians. They furnish abundant material for the attention of our statesmen."

## THE CENTENARY OF 1884.

## To the Ministers and Members of the Methodist Episcopal Church:—

DEAR BRETHREN: The General Conference, at its session in Cincinnati in May, 1880, appointed a committee on the Centennial of the Methodist Episcopal Church, and also referred to the committee on Education a memorial asking for the appointment of a Centennial Educational Commission. After the reports from these committees had been presented, the General Conference ordered that the matter be referred to the Bishops to devise a plan for the Centennial year, and to report to the church as early as convenient."

In accordance with this direction, the Bishops have considered the matters presented in these reports, as well as the general subject, and they present to the church the following suggestions:—

1. As the organization of the Methodist Episcopal Church occurred in the closing week of 1784, and as the General Conference will assemble in May, 1884, the Bishops consider it unnecessary to indicate at this time the order of religious services to celebrate the anniversary, as full directions can be given by the General Conference.

2. As preparatory measures, they recommend that the several Annual Conferences, at their sessions in 1883, shall appoint a minister to preach a sermon on the subject at their sessions in 1884, and shall arrange for other services at the Conference sessions

as they may deem best. They also recommend the Annual Conferences in 1884 to appoint a committee of ministers and laymen, who shall plan for such public meetings or conventions in the various parts of the Conference, and for such other services as may best promote the proposed objects.

3. As the German churches contemplate the holding of jubilee services to commemorate their organization in 1835, we have, at the request of their Conferences, so far modified the plan, that they may combine their services in 1884 and in 1885.

4. Though the religious services should be the chief features of the celebration, yet as an expression of gratitude to God for His signal mercies and blessings during the century, many generous persons have already arranged for appropriate thank-offerings; and it is greatly desirable that the entire church should unite in making such offerings. We recommend that earnest effort be made to pay the indebtedness now existing on churches and parsonages before the commencement of 1884. Many churches have already moved in this matter; and we are glad to note that in several cities, and in a few districts, all the churches have become free from embarrassment. We should greatly rejoice if before the century shall close, all existing debts, especially those of long standing, should be liquidated; that the churches might more properly unite in commemorative offerings.

5. The chief object of commemorative offerings should be the cause of Education. The future of the church will, under God's blessing, largely depend on the culture given to the youth. We commend to the liberality of the church, first, the Board of Education; second, the Freedmen Aid Society; third, Theological Schools; and fourth, such seminaries, colleges and universities as shall be selected by the several Annual Conferences.

6. In addition to educational institutions, we recommend to the church the Chartered Fund and other associations which care for the support of the supernumerary preachers. Also the permanent funds of the various church boards, such as Missions, Church Extension, Sunday-schools and Tracts; also the trustees of the Methodist Episcopal Church, who are empowered to receive and administer, according to the will of the donors, any specific church funds. Also benevolent church institutions, such as orphanages, homes and hospitals which may be approved by the Annual Conferences. In all cases, however, their thank-offerings should be for permanent funds, and should not interfere with the contributions or disbursement of the annual collections.

7. It is not our right to dictate to any member of the church either the object or the amount of his contribution. But we earnestly hope that in reviewing the history of the past, and in considering the great work which lies before us, each member of the church will esteem it a privilege to contribute to enterprises as shall bless humanity in all coming time.

8. We earnestly recommend that the year of 1884 be one of special personal consecration; that we may humble ourselves before God, and fervently plead for that precious baptism of the Holy Spirit, without which nothing good or great can be accomplished.

Praying that the blessing of God may rest upon the church, and every member thereof, we are, dear brethren, yours in Christ Jesus. Signed by order and in behalf of the Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

## Obituaries.

Rev. BENJAMIN WHITTEMORE CHASE, A. M., was born May 8, 1834, in Haverhill, Mass., and died Dec. 11, 1882, in Sanford, Del., of pneumonia.

He labored assiduously for an education, and graduated from Wesleyan University in 1864. Indeed, he succeeded by working, teaching and preaching his way. Upon graduating he joined the New Hampshire Conference and occupied important charges, among which were Hudson, Enfield, Hillsboro, Bridge, Amherst, Laconia, East Salisbury, Mass., Haverhill, and Sanford, N. H., and was, meantime, professor of Latin and German at the Conference Seminary at Tilton. He was transferred three years ago, for the sake of his wife's health, to the Wilmington Conference, and stationed first at Cecilton and then at Seaford. He was compelled to relinquish work about two months before his death by bronchial and other complications.

Chase was an earnest preacher, an affectionate pastor, a ripe scholar, and a conscientious and valuable citizen. He was deeply spiritual in his ministry, and was radical on questions of reform. He was a man of great energy, and also a composer of ability as well as a writer of strength. His book on "Tobacco" has been highly commended by the press. His industry was so marked that he was seldom unemployed, and was constantly engaged in writing and lecturing. He was a man of great energy, and was constantly engaged in writing and lecturing. He was a man of great energy, and was constantly engaged in writing and lecturing.

He did not expect death to seek him thus in his prime. Though not robust, he was prostrate only three days, and had hope of life until an hour before his death. When his last end was inevitable, he dictated his wishes about his family with a clear mind, and uttered his final audible words in weakness of earth—"Rest, rest!" He was dearly beloved by the church at Seaford. A suitable memorial service was held, attended by a large number of friends, and was presided over by Elder Todd and several other ministers. His brother from Salem, N. H., and the writer of this were summoned by telegraph and were present. By his own request his remains were brought to Haverhill, Mass., for interment until that resurrection which he both believed in and preached. He left entire orphans a daughter and a son. The daughter goes to reside with relatives at Haverhill, Mass., while the son goes to make his distant home in Ocala, Fla., with his uncle. Thus in the destiny of itinerant parents' rest in several States, while the little ones are separated by more than a thousand miles. How glorious will be the final day which reunites all these precious, broken circles in heavenly rest!

J. B. ROBINSON.

## HARRY L. PHINIX, M. D., son of the late Rev. Sylvanus Phinix, of the Maine Conference, was born in Bristol, Me., Oct. 5, 1851, and died at Bangor, Me., Sept. 4, 1882.

Brother Phinix chose the practice of medicine for his life-work, and to this profession he turned his united energies. By way of preparation, he studied three years at the East Maine Conference Seminary at Bucksport, Me., and graduated from the medical department of the Boston University. He joined the Maine Conference, and was stationed at Bangor, where he labored for seven years until obliged to retire from his much-loved profession, in which he gave evidence of skill and had good success. He was a young man of excellent character. He experienced religious conversion at an early age, and was a devoted Christian, and his life was a life of Christian living which will continue to have an influence for good now that he is gone.

S. H. BEALE.

Mrs. JULIA JEFFSON MORSE, wife of Bro. Jesse Morse, died at South Belchertown, Mass., Oct. 22, 1882, aged 65 years.

Sister Morse was born in Ashfield, Mass. She acquired a good education, and became a teacher in the public schools. For several years she was faithful in her chosen work, as one of the members of the New England Conference, where she received her early education. Her husband, Jesse Morse, Sept. 28, 1847, and became a member of the church. Her home has been a place of prayer and devotion, and she has been a faithful member of the church. When services were no longer held in that church she removed her membership with her husband to the M. E. Church of Bondville, and has continued to be a faithful member until her death. Her home has often been a place of prayer and devotion, and she has been a faithful member of the church. When services were no longer held in that church she removed her membership with her husband to the M. E. Church of Bondville, and has continued to be a faithful member until her death.

mother, sister and brother, with a large circle of friends and relatives, mourn their loss. He went down to his death under the shadow of the Almighty wing, in great peace and sweet submission. He is so, and "liveth for thee, O God, and his dear ones look upon him, and through Christ 'rejoice with joy unspeakable and full of glory!'"

G. N. ELDRIDGE.

Sister SALLY BLOOD died in Lynn, Oct. 18, 1882, aged 58 years. She was the daughter of the late Deborah Ramsdell, who was a member of the first Methodist class in Lynn, formed by Jesse Lee. Her brother, Robert Ramsdell, treasurer of the Maple Street Church, died in the same hospital where she died by just one year. Sister Blood was converted early in life and joined the Common Street Church. When the Maple Street Church was formed, she removed her relation here, where she became a teacher in Sunday-school and active in church work. For a number of years she had been unable to attend divine service, but her interest in these matters never lessened. When the present church building was erected she contributed liberally from money earned with her own hands, though she knew its privileges could not be for her.

She suffered much during her last sickness, but her heart and mind were in perfect peace. The morning of her death she said, "There are dear ones in heaven." "Do you see them, mother?" a daughter asked. "Yes," she replied, "I do." It was the dawning of that perfect vision she is forever to enjoy. One brother and four children, all of whom she loved dearly, were present to receive from her the heritage of a good name and a worthy example.

J. W. D.

LEVI R. WEEKS, son of Geo. W. and Melinda H. Weeks, was born in Guilford, N. H., Jan. 1, 1846, and died in Laconia (Weirs), April 18, 1882.

Bro. Weeks was converted during the labors of the Rev. H. E. Durant in Laconia, February, 1870, and was baptized by Rev. G. W. Norris, uniting with the M. E. Church in that place. He took a deep interest in all the affairs of the church, filling various offices, and was a faithful member. He was remembered by many as the manager of the Lakeside House at Weirs. He was one of the projectors and purchasers of the property owned by the Lakeside House Association. His last hours were full of a holy trust in Christ.

LYDIA D. HALL, widow of the late Capt. John Hall, was born in Hollis, Me., Jan. 31, 1785, and died in Tafton, N. H., Oct. 1, 1882.

Brother and Sister H. were among the first Methodist families on old Taftonborough, and for many years a comfortable and welcome retreat and resting place. In 1846 Bro. Hall sweetly fell asleep in Jesus; but the subject of this notice was left to labor for herself and to care for the minister, who were appointed to this circuit for many long years after the death of her husband.

Twenty-three years ago she met with a severe accident, dislocating her hip; since which time she has been confined to the house, and has lived with her daughter and husband, Mr. and Mrs. B. H. Hall, who have cared for and watched over her with affection and tenderness and affection highly commendable. Never was daughter more devoted to a mother than Sister Hall to hers; and during the last four years of her life she was confined to her bed, a great sufferer, but she was never heard to utter a word of complaint, and as she drew near the close of life, she seemed not only peaceful, but joyful, and attended the church for the time to come when she should depart and be with Christ. She rests from her labors, but her works follow her. For her to die was gain.

J. H. K.

Brother EDWIN GIBBARD, of Norwich Town, Conn., died Sept. 21, 1882, aged 81 years.

Bro. G. was a native of Bozrah, Conn., where he made his home until his marriage and attended the Congregational church. When quite a young man he was converted and united with that church. But as he occasionally attended the M. E. Church, he was soon convinced that his proper church home was with the Methodists, and united with them. For over forty years, therefore, he was a member of the M. E. Church in Norwich Town. On moving into the place he was placed in official relations with the church, all of which he filled with acceptance and honor. He was a quiet, unassuming man, but of great piety and profession and trust, that he was not only respected, but had the unshaken confidence of all who knew him, and was respected most by those who knew and loved him. He was a man of great energy, and was constantly engaged in writing and lecturing. He was a man of great energy, and was constantly engaged in writing and lecturing.

He did not expect death to seek him thus in his prime. Though not robust, he was prostrate only three days, and had hope of life until an hour before his death. When his last end was inevitable, he dictated his wishes about his family with a clear mind, and uttered his final audible words in weakness of earth—"Rest, rest!" He was dearly beloved by the church at Seaford. A suitable memorial service was held, attended by a large number of friends, and was presided over by Elder Todd and several other ministers. His brother from Salem, N. H., and the writer of this were summoned by telegraph and were present. By his own request his remains were brought to Haverhill, Mass., for interment until that resurrection which he both believed in and preached. He left entire orphans a daughter and a son. The daughter goes to reside with relatives at Haverhill, Mass., while the son goes to make his distant home in Ocala, Fla., with his uncle. Thus in the destiny of itinerant parents' rest in several States, while the little ones are separated by more than a thousand miles. How glorious will be the final day which reunites all these precious, broken circles in heavenly rest!

J. B. ROBINSON.

## HARRY L. PHINIX, M. D., son of the late Rev. Sylvanus Phinix, of the Maine Conference, was born in Bristol, Me., Oct. 5, 1851, and died at Bangor, Me., Sept. 4, 1882.

Brother Phinix chose the practice of medicine for his life-work, and to this profession he turned his united energies. By way of preparation, he studied three years at the East Maine Conference Seminary at Bucksport, Me., and graduated from the medical department of the Boston University. He joined the Maine Conference, and was stationed at Bangor, where he labored for seven years until obliged to retire from his much-loved profession, in which he gave evidence of skill and had good success. He was a young man of excellent character. He experienced religious conversion at an early age, and was a devoted Christian, and his life was a life of Christian living which will continue to have an influence for good now that he is gone.

S. H. BEALE.

Mrs. JULIA JEFFSON MORSE, wife of Bro. Jesse Morse, died at South Belchertown, Mass., Oct. 22, 1882, aged 65 years.

Sister Morse was born in Ashfield, Mass. She acquired a good education, and became a teacher in the public schools. For several years she was faithful in her chosen work, as one of the members of the New England Conference, where she received her early education. Her husband, Jesse Morse, Sept. 28, 1847, and became a member of the church. Her home has been a place of prayer and devotion, and she has been a faithful member of the church. When services were no longer held in that church she removed her membership with her husband to the M. E. Church of Bondville, and has continued to be a faithful member until her death. Her home has often been a place of prayer and devotion, and she has been a faithful member of the church. When services were no longer held in that church she removed her membership with her husband to the M. E. Church of Bondville, and has continued to be a faithful member until her death.

Her last illness was short, as she lived only a week after the first attack. On Sunday morning, when the people had assembled at church where but two weeks previous she was present with her husband, while her pastor was praying for her recovery if it could be in harmony with the Father's will, she was not, for God called her to enjoy the remainder of that Lord's day in the realms of glory. May the richest consolations of the Gospel abide with the bereaved family! GEO. H. CLARK.

## Revitalizing a Worn Out System.

An elderly lady in East Orleans, Mass., after a year's use of Compound Oxygen, reports that, through its vitalizing effects, she has been able to keep about in her little store, and earn enough for her daily needs. "I commenced," she said, "using your Compound Oxygen a year ago last April; I have had in all, three supplies. For more than a year I have not failed to be able to be in my little store, and averaging sales, earn enough for the day's needs. This is a very great blessing, and as I believe the ability to do this was due to the use of the 'Compound Oxygen,' I have wished others on the down-hill side of life, and obliged (because unable to work) to depend on others for support, could know, as I do, its power to revive waning abilities of both mind and body."

Our treatise on Compound Oxygen, its nature, action, and results, with reports of cases and full information, sent free. DR. STARKER & PALMER, 1109 and 1111 Girard Street, Philadelphia, Pa.

## SYMPTOMS OF A DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are constipated, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning; and he complains of a prickly sensation of the skin; his spirits are low, and, although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it.

If you have any of the above symptoms, you can certainly be cured by the use of the genuine Dr. FLEMING'S PILLS, made by Dr. J. M. Fleming, of Pittsburgh, Pa. Do not get the cheap imitations. Write to Dr. J. M. Fleming, 218 FLEMING BROS., Pittsburgh, Pa.

## U. S. Mail.

Dr. E. G. Jones may be reached by mail on all occasions. No matter what your disease is, no matter how long you have been sick, or how many doctors you have consulted, or how much medicine you have taken, or how much money you have expended, or how much time you have wasted, or how much trouble you have suffered, or how much pain you have endured, or how much misery you have experienced, or how much despair you have felt, or how much hope you have lost, or how much faith you have given up, or how much courage you have lost, or how much strength you have lost, or how much power you have lost, or how much ability you have lost, or how much skill you have lost, or how much knowledge you have lost, or how much wisdom you have lost, or how much understanding you have lost, or how much judgment you have lost, or how much reason you have lost, or how much conscience you have lost, or how much honor you have lost, or how much respect you have lost, or how much esteem you have lost, or how much regard you have lost, or how much love you have lost, or 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[Continued from page 1.]

that Sabbath afternoon at the careless insults offered to the Word of God, but before midnight the unholy purpose was broken, and the trembling sinner was asking for the true Light, and the wife's heart thrilled with unspeakable joy. It does not take the Lord long to renovate a really earnest and penitent sinner. The Philippians went to bed an idolater, and before the fourth watch of the night he was at Paul's feet, "hunting for light," and before daylight he was converted and baptized, and rejoicing. Paul himself was "exceeding mad" one hot Syrian noon as he drew near Damascus, and was ready to kill all the Christians he could find; but a few minutes afterward, he gave his eternal allegiance to Jesus by saying, "Lord, what wilt thou have me to do?" The demoniac Gadarene strode among sepulchres, untamable; but a word from Jesus delivered him, and made him a competent witness of Christ's power through all Decapolis. Gather courage, brother, ye shall have sheaves yet!

My struggling, penitent friend, it is a time of special religious interest in your community, and people are finding Christ every week. You have said, "Everybody else can be saved but me." Why? Oh, you have doubts. They overcome you. Like a great flock of ugly bats, they flap their black wings in your face, and you are blinded and driven aside. No matter whence they came, nor how many they are, struggle toward Christ. Bats hate the daylight. Doubts fly from the presence of the Sun of Righteousness. He said, "I am the light of the world. He that followeth Me shall not walk in darkness." It will not take long for Him to make your mind and heart all light. It didn't take long this morning for the sunlight to find every corner of your room when you opened the east window-blind just after sunrise! Fling open forever all the windows of your soul to the "True Light!"

Providence, R. I.

## THE WEEK.

## DAILY RECORD OF LEADING EVENTS.

Tuesday, January 2.

San Francisco had the heaviest snowstorm for thirty years, on Sunday.

A very brilliant reception at the White House was brought to a sudden and sad termination yesterday by the death of Minister Allen of the Sandwich Islands.

An earthquake and thunder storm were experienced at Rockland, on the last night of the year.

The small-pox is raging in Baltimore.

Wednesday, January 3.

Thousands of persons were driven from their homes by the recent floods in Germany.

A general amnesty has been granted in Egypt to political offenders, not previously dealt with.

Erzerum has been placed under martial law.

Eighteen negro convicts were drowned while crossing the Tuckasee river, North Carolina, last Saturday.

The number of savings banks in Connecticut is eighty-four, with assets of \$88,915,870 and deposits of \$81,942,410.

In the Senate yesterday, Mr. Logan continued his speech in opposition to the Fitz-John Porter bill. A motion to indefinitely postpone was defeated. The bill was then reported to the Senate from the committee of the whole, and will be further considered to-day. The House, in committee of the whole, debated the Army Appropriation bill.

Thursday, January 4.

The net profits of the recent Garfield fair held in Washington, will reach nearly \$10,000.

The central tower of Peterborough Cathedral shows signs of falling, and will be immediately taken down.

W. R. Morley, the distinguished chief engineer of the Atchafalaya, Topeka & Santa Fe system, was accidentally shot and killed at Santa Fe, New Mexico, yesterday.

C. C. Watson, engineer of the train that caused the death of eight men in the Troy & Greenfield Railroad yard, has been found guilty of criminal negligence.

General Logan concluded his speech in the Senate yesterday in opposition to the Fitz-John Porter bill. A motion to indefinitely postpone was defeated. The bill was then reported to the Senate from the committee of the whole, and will be further considered to-day. The House, in committee of the whole, debated the Army Appropriation bill.

Friday, January 5.

Senator Ferry, of Michigan, has been nominated for re-election.

Governor Butler of the State, and Robie of Maine, were inaugurated yesterday.

The total debt of New York city is \$96,141,248.

The "Science Company," which has been formed to publish an illustrated weekly sheet in Cambridge, has chosen Prof. A. Graham Bell president, Samuel H. Scudder editor, and Moses King publisher.

The European floods have not yet subsided, and the distress is hourly increasing. Thousands of people are homeless. At various points, the inhabitants are compelled to seek places of safety as best they can.

The Senate passed the bonded whiskey bill yesterday. The House passed the Army bill, and, after a brief debate, also passed the Pendleton civil-service reform bill, in the precise form in which it passed the Senate, by a vote of 155 to 47.

Saturday, January 6.

The State treasurer of Tennessee has absconded, leaving his accounts \$500,000 short.

Rev. Dr. Jessup declines the Persian mission because of his unfamiliarity with the language.

A fire at Cohoes, N. Y., yesterday, destroyed the Rolling, Knitting and Pilot Mills; loss \$630,000.

The "Nickel Plate" railroad has re-organized and elected Mr. Vanderbilt president. Gambetta's remains will be temporarily deposited in Pere la Chaise.

A revolution is feared in the Sandwich Islands at the approaching coronation of King Kalakaua, and naval vessels of interested countries will rendezvous there on that occasion.

The body of John Howard Payne is on its way to this country from Tunis.

Gen. Chanzy, the distinguished French general and senator, died of apoplexy at Chalons on Thursday.

Lord Granville calls upon the powers to recognize the free navigation of the Suez canal by the ships of all nations.

The Presidential Succession bill was discussed in the Senate and several amendments were offered. The House was engaged principally in considering the District of Columbia appropriation bill, which was finally passed.

Monday, January 8.

The entire Spanish ministry has resigned, in consequence of disagreements about the financial budget.

State Treasurer Polk of Tennessee has been arrested in Mexico.

A violent earthquake shock was felt in northern Ohio early Saturday morning.

The Inman steamer City of Brussels collided with another steamer off Liverpool, on Saturday, and sank almost immediately. Eight of her crew and two passengers were drowned.

Mr. S. G. W. Benjamin of New York has been nominated to be charge d'affaires and consul-general of the United States at Teheran, Persia, the position declined by the Rev. Mr. Jessup.

The funeral procession of the late M. Gambetta on Saturday was one of the most imposing ever witnessed in France. It is estimated that 200,000 people followed the remains to Pere la Chaise. The final internment will occur at Nice to-morrow.

The Senate discussed the Presidential Succession bill on Saturday, and the bill relative to the exportation of tobacco, snuff and cigars in bond free of tax to adjacent foreign territory was passed. The House discussed the bill allowing material for ship-building to be admitted free of duty. The fortification, pension appropriation bills were reported. The former appropriates \$170,000 and the latter \$81,000,000.

## NEW HAMPSHIRE.

The Sabbath-school at Laconia gave a very pleasant entertainment on Christmas evening. The programme consisted of singing by the choir and school, recitations, etc. One of the features of the Christmas to the little people was the Christmas trees, two in number, that bore much fruit. The pastor and family were generously remembered, receiving several valuable presents. The church work at Laconia is moving forward very pleasantly.

At Amesbury (Mass.) an excellent watch-meeting was held, largely attended. Bro. Downs aided. A very precious revival work is in progress among the young men.

There were watch-night services at Main St. Church, Great Falls. The first service was a Sunday-school concert, followed by a sermon by Rev. Mr. Bell, of the Congregational Church, a social meeting, and a sermon by the pastor, Rev. G. C. Noyes. The course of lectures under the auspices of the Ladies' Aid Society opened on Wednesday evening, Jan. 3, by Rev. C. B. Pittsford; subject, "Ood Church Folks."

Marion. — Rev. S. G. Kellogg writes: "We are closing our three years' term of service in Marlow very pleasantly. Our Christmas gathering was never surpassed, either in the excellence of its literary exercises or the abundant tokens of friendship. The pastor and his family were generously remembered. Among other articles received was a set of Chamber's Cyclopaedia — fifteen royal octavo volumes — and \$22 in gold and greenbacks. Three little boys from my Sabbath-school class called with a generous New Year's gift. Marlow in some respects is historic, as the birth-place of Bishop Baker, and also of the venerable Eleazar Smith and others who have done valuable service for the church; and although somewhat isolated in being several miles from railroad communication, it would be difficult to find a more intelligent and appreciative people, or in many respects a more desirable residence."

Tilton. — Rev. O. S. Baketel, of Methuen, Mass., delivered his lecture on "Sights and Insights at Chautauque," recently, at the N. H. Conference Seminary. It is very entertaining and instructive, and worthy of a place in any course of lectures.

Rev. F. C. Libby is holding extra meetings at East Tilton. Several wanderers have already returned, and the interest is increasing. He is assisted by the resident Free Baptist pastor, and by his fellow students from Tilton Seminary.

On a recent visit to Henniker, we were greatly pleased with the flourishing condition of our interests in connection with the church there. Bro. Le Senr is full of well-directed energy. The church property has been improved to the value of more than \$4,000 by way of paint, furnace, grading, concrete walks, pipe organ, memorial stained windows, etc., and this by a people who two years ago questioned the advisability of attempting to continue church services. They have now a good parsonage, and a neat and substantial brick church with all necessary furnishings. An old-fashioned revival of religion is the one thing needful, for which they are praying. May their prayers be speedily answered!

At Auburn (Rev. A. R. Lent, pastor) a pleasant gathering occurred, Dec. 25, at Clark Hall, with a Christmas tree and exercise by the Sunday-school children, under the direction of the worthy superintendent, W. G. Brown. The receipts for the benefit of the church and Sunday-school amounted to about \$40 after expenses were all met.

Christmas brought presents, in the shape of cash and other valuables, to the pastor at Exeter, Rev. C. H. Hanford and his wife. This change is very much alive and enjoying a good degree

of prosperity, and the people are importing Bro. Hanford to take a transfer to this Conference and continue with them.

Rev. L. W. Prescott is supplying at Colebrook.

One of the stirring things at Lebanon is the temperance cause. The W. C. T. U. is in a very prosperous condition, having about 250 members, among whom are many of the best ladies of the place. There is but one larger Union in the State. Mrs. Rev. M. V. B. Knox is the president, and is very actively engaged.

At the north pole of the Conference they have good times. Santa Claus found his way up in time for Christmas, and left his benedictions with many. Bro. L. R. Danforth reports from East Columbia and East Colebrook. Christmas was observed at each place. There were songs, recitations, and the much-dreaded Christmas trees. Many fine presents were given. At East Columbia the pastor received a purse of \$22.50, and at East Colebrook \$34. The people are waking up in spiritual things, and all are expecting a revival of God's work that will be a repetition of last winter's work.

George Andrews, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with salt rheum in its worst form. His ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by Ayer's Sarsaparilla. See certificate in Ayer's Almanac for 1883.

BROWN'S BRONCHIAL TROCHES for Coughs and Colds: "I have been trying to get along without them, but with the odds rather against me. I do not see how it is possible for a public man to be himself in winter without this admirable aid." — Rev. R. M. Devereux, Poussett, Mass. Sold only in boxes. Price 25 cents.

The Wide Awake is beyond all question one of the best children's magazines published. — San Francisco Chronicle.

"Going the rounds of the press — the girl who waltzes." The cure of catarrh patients by the use of Ely's Cream Balm, is "going the rounds of the press." See advt. on another page.

There is no bitters in the market which will do so many people good without the risk of doing anybody harm as Wheat Bitters.

The wonders of modern chemistry are apparent in the beautiful Diamond Dyes. All kinds and colors of ink can be made from them.

No cheap mixture to impose on credulous humanity is Wheat Bitters, it is a most potent tonic and recuperant. Try it and be convinced.

Rogers' groups and pedestals for incense are sold at special prices in Palestine's warehouses, 141 Friend and 48 Canal Sts., opposite Lothrop & Maine depot.

"He who is ready to buy up his enemies will never want a supply of them." It is cheaper to buy a true friend in Kidney-Wort who will drive away those miserable enemies, a torpid liver, constipation, diabetes, piles, diseased kidneys and bowels. This remedy is now prepared in liquid as well as in dry form.

Chamber furniture — you will find a good assortment and many new styles at Palestine's Manufactories, 141 Friend and 48 Canal Streets, opposite Boston and Maine depot.

SNEEZE, SNEEZE, SNEEZE, until your head seems ready to fly off; until your nose and eyes discharge excessive quantities of a thin, irritating, watery fluid, until your head aches, mouth and throat parched, and blood at fever heat. This is acute catarrh, or cold in the head, and is instantly relieved by a single dose of Chamber's SNEEZE CURE, and permanently cured in most cases by a package of Sanford's Radical Cure for Catarrh. Complete cure for \$1.

We desire to call attention to the advertisement in another column of D. M. FERRY & CO., Detroit, Mich., of the birth-place of Bishop Baker, and also of the venerable Eleazar Smith and others who have done valuable service for the church; and although somewhat isolated in being several miles from railroad communication, it would be difficult to find a more intelligent and appreciative people, or in many respects a more desirable residence."

The undersigned desire hereby to express their hearty thanks to their friends in Backport, N. H., for the very kind and generous remembrance on Christmas.

The undersigned gratefully acknowledge the receipt of Christmas gifts from their parishioners in Voluntary and Graveland, amounting to upwards of \$100.00 of donations from Lucius Briggs, Esq. of Groveland, and Hon. T. H. Peabody (of Westbury). May the great God of the church bless our numerous friends in all the walks of life, and finally lead them to Himself in the Christian "home" to glory.

Voluntary, Conn.

We, the undersigned, take this method of expressing to the church and society of Sandwich, our gratitude for the very liberal "pounding," which we received on Dec. 25. After a very pleasant evening spent in social conversation, singing, and prayer, the large company took its departure, with many expressions of hearty good-will, which were fully appreciated. They will remain as a matter of pleasant recollection to us.

JOHN Q. ADAMS,  
MARY J. ADAMS,  
Sandwich, Mass.

With New Map of Boston.

590 Pages.....Price \$1.00.

PUBLISHED BY  
SAMPSON, DAVENPORT & CO.

155 Franklin St., Boston.

For sale by Booksellers generally. Trade supply by New England News Co.

DON'T DIE IN THE HOUSE.

Ask druggist for "Rough on Rats." It clears out rats, mice, bed-bugs, roaches, vermin, flies, ants, insects, lice, etc.

CATARRH OF THE BLADDER.

Stinging, smarting, irritation of the urinary passages, diseased discharges, cured by Eucalypti. \$1 at druggists. Prepared by express, \$1.25 for 60. E. S. WELLS, Jersey City, N. J.

BRAIN AND NERVE.

Wells' Health Renewer, greatest remedy on earth for Impotence, leanness, general debility, etc. \$1 at druggists. Prepared by express, \$1.25 for 60. E. S. WELLS, Jersey City, N. J.

NOTICE. — Rev. J. B. Hamilton, brother of Rev. J. W. Hamilton, the well-known pastor of the People's Church, who has been giving his illustrated lectures on the evils of intemperance with such success in Rhode Island and other States, is to give a series of lectures in this city. Mr. Hamilton possesses a pleasing manner and address, and is thoroughly alive on the subject he presents. The facts which he puts forth concerning the effects of alcohol upon the mind and body, are based upon the best and most recent authorities. So simple are these facts told that children who begin to think, as well as those of mature years, will be interested and profited. These facts are emphasized by means of stereoscopic views, which show the influence of alcohol upon the organs of the body, the effect upon the blood, and the effect upon the system. These pictures constitute an object lesson which not only conveys truth in a most vivid and forcible manner, but also fastens these truths upon the minds of his hearers. Mr. Hamilton is expected to the 15th of January. The dates and the places where he is to lecture will be given in the dailies.

Mr. M. E. CHENEY, of  
Mr. S. G. W. BENNETT, of  
Mr. G. W. BENNETT, of

Committee of  
Arrangements

Arrangements

NEW ENGLAND CONFERENCE. — PARACHUTING IN CHARGE: The finance committee of the Bureau of Conference Sessions has issued its circular and in it the appropriation for your charge towards the Conference expenses. In it also were much-needed suggestions, the result of the experience of those who have had this matter in charge from the beginning. Among the suggestions of worthiness are these: "You have saved this important one? If you have lost it send to Rev. A. A. Wright, of Lynn, for another. We have never yet quite paid our expenses; the deficiency has always been the result of not raising the appropriations. The blame has fallen on the committee, as though the expense were too great. The committee will make the expenses as low as possible and have the accommodations satisfactory to you. The appropriations are as low as just as we know how to make them. Make the committee glad once by meeting the claim." V. A. COOPER.

NOTICE. — The Annual Meeting of the Boston North End Mission will be held in the First Baptist Church, Commercial Avenue, on Sunday evening, 14th, at 7 o'clock.

Singing by the choir of the church, and the children of the Mission. Addresses. The public are cordially invited.

THE MINISTERIAL ASSOCIATION OF DOVER DISTRICT will meet at Dover, on Tuesday evening, Feb. 6, and continue through Wednesday and Thursday, Feb. 7 and 8.

PROGRAMME.

PREREADING: Tuesday eve, by O. P. Wright; Wednesday eve, by F. Spaulding.

ESSAYS: 1. Statement and Explanation of the Doctrine of the Trinity, followed by Dea. B. B. White, and Responder; 2. The System of Baptism, followed by Dea. B. B. White; 3. The Use of the Present Time Requires any Modification? Howard, followed by Dea. B. B. White; 4. The Outlook for Methodism on the Dover District, followed by Dea. B. B. White; 5. The Work of the Church in the Future, followed by Dea. B. B. White; 6. The Work of the Church in the Future, followed by Dea. B. B. White; 7. The Work of the Church in the Future, followed by Dea. B. B. White; 8. The Work of the Church in the Future, followed by Dea. B. B. White; 9. The Work of the Church in the Future, followed by Dea. B. B. White; 10. The Work of the Church in the Future, followed by Dea. B. B. White; 11. The Work of the Church in the Future, followed by Dea. B. B. White; 12. The Work of the Church in the Future, followed by Dea. B. B. White; 13. The Work of the Church in the Future, followed by Dea. B. B. White; 14. 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